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HOMELY THOUGHTS

ON

Love, Mysticism,
Science, and
Religion,

A CONCEIVED IN THE LIGHT OF

The Methods of Christ and of the Spirit.

BY

JOHN COUTTS

Author of

"The Tree of Life," "Christ's Kingdom and Criticism,"
"Scientific Order and Law," "The Divine Travail,"
"The Divine Wisdom," "Forms of Religion," &c.

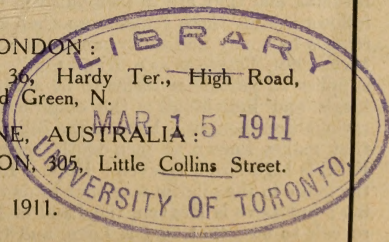
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PREFACE.

The objects in view in writing these pamphlets are to convey to thoughtful people, in homely thoughts, a conception of the difficulties that surround students of Religion at the present time, and to point out in what direction the current of human thought is flowing toward reconciliation, harmony and unity.

No. I.—In “FAITH, SCIENCE AND RELIGION” there are special references made to the Articles in the “Hibbert Journal” on “Jesus, or Christ.” The learned men who have written these essays do not appear to be able to find any way by which they can attain to that harmony, unity and peace which they desire to attain. It can be inferred, from expressions in their writings, that they lightly esteem the efforts of homely people in thinking and writing upon such subjects. The common people may, or may not, appreciate the labours of such men; but they can see plainly that to trust them to be their guides would be folly indeed. The object in view in this pamphlet is to indicate the direction that can be followed, through Faith, by the way of Science in harmony with Religion.

No. II.—In pamphlet “HOPE, SCIENCE AND PSYCHOLOGY” the subjects specially studied are the subjective realm of the Mind; the means by which knowledge is gained; the conceptions of mental science and psychology; and the present chaos of thought upon such subjects as proved by the conceptions of students upon hypnotism and spiritualism. The thought is conceived that a scientific psychology is possible; but not upon present lines of study; thus the thoughts are turned to the lines of development found in the Bible. The line of argument being that if the Re-creation of man is revealed in the Word of God, then the order of development is actually a great psychological work; an ideal requiring the most careful study of psychologists, and of all thoughtful men.

No. III.—As will be seen, it is physical science that supplies all true forms of thought; it is psychical science that perceives, receives and conceives, ideas and thoughts; and these in their order are in agreement. Man, as intellectual and moral, has a great world before him in placing these worlds into their order in rational thought as law, and this conception is worked out in “PATIENCE, EMPIRICISM AND SCIENCE.” There is a practical world; men have to find their way through it; the goal is Science and Religion; and the questions to be faced are these; will the practical life, practical science, and the practical study of the Bible guide men to the light of truth and to the righteous life?

No. IV.—There are the worlds physical, psychical and empirical, or rational, and they are to be studied in their order of development. What follows is that there remains another world to be studied; the one that reveals harmony and unity, and this is studied under the title of “LOVE, MYSTICISM, SCIENCE AND RELIGION.” In philosophy, the physical world supplies all particular forms to be studied; the psychical world all ideas, ideals and individuals; the empiric world all general conceptions as rationalised thought; but it is the Bible, by Faith, Hope, Patience and Love that makes known to men truth, science, life, grace, and all universals. Faith is Light from Heaven; Hope is Light and Life Spiritual; Patience is the guide in the pilgrim way that leads to the land of Light, Life and Blessing; but Love is Heaven, the Land of Light and eternal Life. The Bible reveals to men that God is Love, and the great revelation is Jesus Christ, the beloved Son of God, the Saviour of the world.

Love, Mysticism, Science and Religion

IN THE LIGHT OF THE
METHODS OF CHRIST AND OF THE SPIRIT.

IN the studies on Faith, Religion and Science it was assumed that Faith and Science are the guides that require to be followed, so that men might attain to an objective order of thought. This is considered to be of great importance, because only through Faith is there fitness to perceive, receive, and conceive what is true, right, good and gracious, about truths that are fundamental in their nature. Apart from Faith in God, the Revealer of Truth, how can men hope to find the way of life? If there is ignorance of Science, of the thoughts, words and works of God, in their order, as law, as the Will of God, then it is clear that no harmony of thought is attainable, men remain in Babel where their thoughts, and words, are in a state of confusion. In the study of Psychology, it is Hope and Science that go hand in hand with Religion as ministering angels, for those who live by Faith; who have received the light from heaven; who live unto God; who are meek and lowly of heart, and who desire to be filled with truth and righteousness, as the divine order and the laws of God. It is conceived that Science has attained to a little knowledge of the world of the Mind; it is not quite so dark as in past ages, yet the feeling among psychologists is that there is still great darkness, and the order known of the Mind, as

subjective, is not equal to that of the physical world, as objective. What has been pointed out is that there is light in the Bible as bearing upon this subject ; it is conceivable that the Bible, being a record of the re-creation of man, is likely to convey to men who care to study the order of development, a true psychology. The angel Hope, in alliance with Science, has made valuable suggestions bearing upon this very important world of thought. The line of study, under the angel Patience, assisted by Hope, Faith and Science, has been followed as practical and empirical. This also is a very important world of thought, because it is the one that homely people understand best ; it is where they live. The mystical line of study to be now followed is that which people are not supposed to understand ; yet, as matter of fact, they are in a measure familiar with the mystical world through the psalms and hymns that they sing, and by that general knowledge of the Bible that is the inheritance of all Christians. This stage of study may be conceived as under the special guidance of the angel of gracious Love, accompanied by Faith, Hope, Patience and Science. This is following the order of development in nature, man, the Bible, and the universe. The Queen of Heaven, Love, has been invited to visit this earth to tell men what she thinks about the present crisis ; it is not necessary to ask the children of Faith, Hope, Patience and Science, to give her a loving hearty welcome ; she comes to reign in their hearts ; to teach them how to love one another, and thus to fulfil the supreme law of Jesus Christ.

Love is not an arbitrary, autocratic, domineering school mistress. Where such teachers are found she is not to be seen ; she is there, but she hides away in the sanctum where few scholars enter, and where stern harsh teachers are not to be found. Love is found at the mother's knee and in the grandmother's lap ; it is in such places she is at home. She loves to hear the sweet stories taken from the Bible as they are translated into loving hearts that thirst to drink the living water as it bubbles fresh and sweet from the true temples of God upon the earth. How men and women do not love one another is a mystery, the mystery of evil, seeing they are all cared for by Divine Love before they are conscious ; it is in a mother's arms and at her breast that they awaken to semi-consciousness ; it is in the family circle that they become conscious of what love means and how valuable

it is ; it is Love that unites hearts in that sweet mystic affinity that ends in marriage ; and it is Love that keeps the pure fire of love burning in every ideal home. The inheritance incorruptible and undefiled that will never pass away is governed by Love ; but, how few take time to think, as they hurry forward in this world, what treasures they are endowed with in their home in the land of love. Indeed, men may desire not only that Love will visit them, but that she will come, dwell with, and teach them, the science of love. Is love a science then ? Yes, truly ; it is Love that abides at the heart of all the sciences ; and what science is beginning to discover is that without love there is little advance even in the physical sciences ; it is the man that loves truth that makes great discoveries ; it is the man that loves, that destroys the deadly enemies of mankind ; it is the man that loves God and obeys law, as the Will of God that is blessed and becomes a means of blessing to others. What the world is longing for, thirsting after, is the children of Love ; but, what the world seems to say is, that Love has few children, as compared with the families of Faith, Hope and Patience ; that the environment of this earth is not in their favour ; and that in the past they have not proved themselves to be the fittest to survive. To all this Love replies, with a smile, that this is a very old story, but not altogether true ; she knows for certain that the children of love have been many, and that their influence for good has been beneficent ; as for example, it was when Abraham and Sarah were old that they received their beloved son Isaac ; it was when the Jewish nation was old, and the world very wicked, that the Divine Son of Love came as Saviour ; it is so ordered by the divine law of development that Love comes last ; it is Love that will bring in the Kingdom of Heaven, and thus bring the blessings of Faith to mankind.

To begin with, Love would point out that as Love is Heaven, and Heaven is Love, therefore it follows that Love existed before Faith, Hope and Patience ; and in that far away past Science existed only as a germ which had not begun to develop. Children of the earth do not see truly when they look into the vision of history and of development ; they forget that long before Science discovered ends within circles, there were the onward movements of great Divine Purposes ; of mighty and prolonged Processes ; of Causes, and a Divine Cause. It is not easy to get perverted

sinful children to believe that the Heart of the Cause of all that exists is Divine Love. They will hardly believe that they are living in the age of re-creation by Divine Love ; they jump at the conclusion that what was first made manifest was first, such as Power and physical Life, when, in reality, they were the lowliest of the angelic powers sent forth to prepare the way for the children of God. In Heaven all obey Love ; all are happy and blessed ; all are ready and willing to serve, and this is why Heaven is conceived as the home of radiant light and of eternal life. What is so painful to Love is that upon the earth there is perversion, darkness, pain, disease, death, disorder and lawlessness ; whilst in Heaven there is para-magnetism, light, joy, happiness, the life unending, perfect order and conformity to law. This is the universal constitution ; it is this poor earth that is as a prodigal child ; and men will not be taught the sweet lessons of Divine Love. It is salvation, and re-creation, that is the main business on hand on this earth ; and, to all appearance, not one in a thousand have discerned the fact, that for many centuries, the generations of the Heavens have been at work preparing the way for the coming of the King of Gracious Love, and of His Kingdom of Love. If Love could express a conception of what is meant by the Fall of man, it would be by saying that a star had suddenly been eclipsed ; where light was radiant there was the darkness ; or it is as if a child of the family had suddenly disappeared out of sight and there was a want felt in heaven ; or, it is as if a murder had been committed, and the murderer was branded with a sign. that marked him as an outcast from the family in Heaven. The point to notice here may seem of small importance to earthly children, who are not familiar with the thought, that the first law of Heaven is perfect order. It is the electro-magnetism of Love that is central as Divine ; it is Love that is the universal attraction of gravitation. In these latter days Science has been teaching these great truths ; and men are greatly indebted to the sons of Science for their valuable lessons in this direction. What Science is never wearied of repeating is, that all diversities tend to unity ; that every realm has its Cause, Processes, Purposes and End ; and it is in open conference with philosophy that Science sees clearly that the Cause exists before Processes ; and that the End meets with and is summed up in, the Eternal Cause. It is necessary and

for convenience, that Science and philosophy have agreed to name as ultimate related Causes, Force, Life, Spirit, Mind, Intellect, Moral Life, Grace and Sacrifice ; they are, as it were, eternal germ-centres, words, or realms, out of which there arises all that is made manifest in Creation.

Here Love would suggest that there is a law much older than that of order, as within a realm or world ; it is that of affinity ; it is what causes differences ; it is what might be named the mother of law and order. The order of thought here is somewhat subtle, yet it is very homely : it is like ether and electro-magnetism ; it is the one becoming two ; the two becoming four ; it is differentiation and yet there is unity. The line of thought is mystical and metaphysical ; but it is also natural and simple ; it is like a germ seed ; it germinates, and there are two leaves ; it grows and it becomes a tree. Here Love would limit the range of thought to the related ultimate Causes found in Being ; and it is suggested that each related Cause is the germ of a realm that can be conceived as separate in its existence ; and yet, the two germs, in succession, have affinities in love ; they unite, and by their union they are made the parents of the generations that follow in their due order. Force, as matter and energy, it is well known, is a realm in which it may be said to abide alone ; but, when wedded in mystic love with physical Life, then the living fruits are manifold and abundant. Force and Life are, as generations, separate and yet united in love ; they become the parents of Spirit and of Mind-Life, in this sense, that they prepare for them a home in which they can dwell ; and within which they become generations of ideas and thoughts, like unto the sensuous images derived from the physical world. The objective world of life, as physical, is a unity in harmony ; and they have mental correspondences. What has to be remembered here is that these worlds, being unconscious, and sub-conscious, it follows clearly that they do not construct their own constitution ; their order and laws ; it is the Divine Spirit that is the Builder and Architect in both worlds ; and they are both to be conceived as in order and as subject to law. When the generations of the Mind-Life are revealed, manifested, known, it is seen that these new creations, as Intellectual power and a Moral-Life, are similar to Spirit and to Mind ; the Intellect has power to compare ideas, to relate thoughts, and thus to apprehend

what order means ; the Moral-Life is a moral constitution, it is subject to divine law, and thus there is consciousness, reason, responsibility, and the sense of duty to God and man. This is the world where man is said to rule by divine right ; it is a world that he builds up within himself ; it is the world where the angel Patience is required to be the guide in the way of light and life ; and this is the world where there is the possibility of a Fall, if the man fails to reign in truth and righteousness, and becomes the slave of desire and the servant of the senses. Here Love enquires if all that is involved in such thoughts is understood ; if men have any real conception of the wonderful constitution of a man, as body, mind, and soul as spiritual ? When Science is asked if she has attained to a perfect knowledge of this most wonderful creation, she bows her head in humility, saying, the physical world I have passed through and seen the light and life therein ; but the psychical and empirical worlds are not surveyed ; there are continents of thought waiting to be explored, and when they will be possessed, fully occupied, and utilised, is more than I can tell. With this testimony from Science, Love says, Try to think, to conceive, what the next stage of development means. Man is fallen, that is to say his soul is as a chaos ; there is no recognised moral constitution ; the world is full of darkness ; it is said to be under the shadow of death ; there is no true divine order known ; and there is, as proved by the history of human thought, no moral power available to illuminate the soul. Enter the citadel of the Mind and there the darkness is overwhelming ; the passions and desires are in revolt, and so far as man is consciously concerned there is the condition of anarchy. Study with the anatomist, the physiologist and the pathologist, the human body, and the report is very serious ; there is liability to leprosy, cancer, fever, all forms of disease, pain, wasting and death. These are all facts which men do understand in some measure ; but, what they seem rarely, if ever, to have contemplated seriously is this : that it is into such a body, mind, soul, that Grace, Love, Divine Gracious Love, voluntarily enters for the very purpose of renewing that soul ; recreating that mind, and redeeming that body. This is the meaning of the generations of the Heavens and the Earth that arise out of the moral soul ; heavenly Love, and Grace, come from Heaven bringing Heaven with them, and when Grace is seen, the

vision is very wonderful, she is clothed in the raiment of Sacrifice ; and, if it were not that the Spirit from Heaven had prepared a place of safety in the Mind and Soul for these heavenly visitors, they would most certainly have been rejected, put to shame, or doomed to death. It is these generations of Grace and Sacrifice in love that are of supreme interest in the history of this earth ; it is Love that is their guardian angel ; it is the fallen Adam moral soul that has been the great enemy of Grace ; and the wonder above all wonders, the miracle of miracles, is, that they are alive in any human soul. Love says, to every human soul, think what this means for you as an individual of the human race ; and, then try to imagine what the vision means when it is applied to the race of mankind. Think that it means the one God, the Creator, as First Cause ; the one Christ, the Ideal, the Moral, the Mind of all Creation ; the one Holy Spirit, the Divine Architect, Builder, Wisdom ; and that Holy Spirit of God in every man, and in all men, in those marvellous eightfold related ultimate ideals, or principles, out of which all knowledge, experiences, order and law are derived. This is where all boasting on the part of man is seen to be utter folly ; it is God that is All in all ; and in Him all men live, move and have their being. There is a very serious aspect of this question which every individual man should consider ; it is the greatness of the vision of what a man means in God's sight ; and, what he ought to think of himself. There is so much to attain to, and to realise in this vision of manhood ; and the vision is so glorious that the angels may well be ashamed of men, pity, and blame them. They are placed on the highway of life to become the children of God, the heirs of the inheritance in Heaven, and they are seen loitering by the way, turning aside to drink out of any cup of pleasure offered to them ; losing their rational powers over a game of cricket, a football match, a boxing contest, or anything that will give a momentary sensation of pleasure. A selfish man, even though a millionaire, is poor, miserable, blind, naked, hungry, unsatisfied : he is a repellent atom in the universe ; at every point he is out of harmony with his true environment ; all that he scrambles for, and gets, he loses ; he loses everything because he loses his soul. How great a man may become can be seen when he sets before himself the Ideal Man, as his ideal in love and unselfishness ; what he may

achieve for the Society and nation in which his lot is cast ; what a blessing he may become to an empire and the world ; and after these there is the unexplored universe with all its wonders. Man is very great constitutionally ; he could be very wise and good ; he ought to be true, right and kind ; the treasures of Grace, of all that is in Heaven are his inheritance ; the angel and the crown of glory are there ; and what the man cares for is the muck-rake, the straws that drift within his reach, and the few sensuous pleasures that quickly pass away. Love has seen the heavenly vision ; Science is striving to attain to it ; and they both say, we are almost heart broken when we think what those we love might realise ; and they will not give five minutes serious thought to what is of inestimable eternal value.

It is the wish of Love to consider the problems of life in a homely way ; thus homely people should gladly listen to her voice and try to comprehend her thoughts. What she is often told is that the common people do not understand her language ; that mysticism is full of mystery, and that the forms of thought used are different from those used in the world of everyday life. That this is so Love will freely admit ; but the real difficulty is not in her language, but in the limitations of those who will not think what her words mean. For example, there are definite stages in the development of thought, and until this is understood there is sure to be misunderstandings. Love is a form ; it can be seen in the concrete in a mother with her infant at her breast ; who would think of explaining to that mother what a mother's love means ? Love is an ideal ; it is what lovers see in those they love as all that is gracious, sweet, good, and blessed. Consider the ineptness of a sage trying to teach young people this ideal, of which he may have little experience, when their own hearts are overflowing with the sweetest of emotions. Love is practical ; think upon a wild socialist expressing his views of what society and the family ought to be, as one large community, having all things in common, to a husband and wife who love wisely, truly, graciously, devotedly, and who find the heaven of love in their own family circle. Would they barter what they prize, as above all earthly values, for the so-called free life in a community that is earthly, carnal, and sensuous ? It is the Babel use of language that leads to confusion of

thought ; all is not love that is called by the name of love ; indeed what may be named love may be utterly tainted with the vice of selfishness ; it may become a demon in form ; a fierce passion ; a personal malady leading to disorder and lawlessness. What Love ever keeps in view is the universal ; it is the one true interpretation of thought and word, idea and action ; it is the unity in the harmony ; it is the music of heaven in the soul in response to the music in heaven. It does seem strange to those who are not familiar with the mystic tongue to be told that Love is Heaven and Heaven is Love ; that Love is God and that God is Love ; that Christ is Love and that Love is Christ ; that the Holy Spirit is Love and that Love is the Holy Spirit ; that the whole Universe as an Ideal, is Love ; and that Love is the Universe. What they say is, that as matter of fact they do not find this to be true, therefore they are not prepared to admit as true currency such language. What Love has to say in reply is, that she does not question the experiences of men about such matters ; but they think and speak as empiric individuals ; and what they require is development so that they may see the ideal and realise the universal. Here she calls in Science to give her testimony, as related to the physical world, as universal ; and the reply of Science is, that without doubt, Force, or Light and Life, are the universal concepts in these realms. Love cannot lower the standard of thought ; the Universe is constituted in Love, and Love is the constitution of the Universe. The difficulty with the practical man is that he will always think upon such questions from the point of self as centre, as if self were universal in a fallen, ignorant, human being. It is the standpoint that is wrong and at fault, and, until the Heaven centre of Love is recognised these differences are sure to exist.

What Love wishes to point out here for consideration is that the two centres can never be found to agree, so long as man is sinful and ignorant. It is only necessary to think upon man as selfish, self-seeking, self-asserting, self-satisfied, self-glorying, self-dominant, and ever seeking the good and glory of self, to perceive that such an ideal is false, wrong, and in every way out of harmony with the true Ideal. Love is unselfish, seeks the good of others, does not assert self, is not self satisfied, does not glory in self, is not lordly and domineering, but seeks by grace and self-sacrifice to win the

fallen, to save the unhappy, to heal the sick, to change disorder into order, and to bring into harmony with law all that is lawless ? The contrast between the earthly man and the Man from Heaven is conceived in the Beatitudes uttered by Jesus Christ on the Mount of Blessing. All the children of Love should study that supreme message from Heaven to men, so that they may know and understand what the Kingdom of Heaven means. Love declares that every child of God, redeemed by Grace, has continually to keep in view the great spiritual teaching to be found in the Beatitudes ; it is always safe to return to the Mount of Blessing to sit at the feet of the Lord and Master ; and to let His precious words be repeated over and over again like a sweet familiar melody of childhood never to be forgotten. The position to begin with, is ever the same for the disciple of Christ, it is whether he is a son of Babylon, an Egyptian, a Jew or a Christian. It is always true that Christ is at the door with the light of truth, knocking and waiting for the door to open. What Love sees is that all the children of earth, as sons of Adam, are all " wretched and miserable, and poor, and blind and naked " ; this is their true position, apart from Divine Grace, and even when Grace has been received, there is no room for boasting. Self is always miserable, poor, blind and wandering in the darkness ; it is the light of Grace and Love that is radiant, and that Light is Christ. To be poor in spirit is of supreme importance ; to be empty is the heavenly qualification ; because, this is the very condition that fits a man to receive " the Kingdom of Heaven." Love delights to place these two conceptions over against each other ; the one that of utter emptiness ; the other that of Heaven in all its fulness of Grace. Sin and Sorrow are met by forgiveness and comfort. Pride and position, by meekness and the divine inheritance as possessed in this earth. Hunger and thirst, after what is earthly, carnal and sensuous, with food from heaven and the water of life, truth and righteousness. It is important to know what a man is, what he seeks after, and what he loves ; but the man in the image of Christ is called to consider that those who have obtained mercy do well to be merciful, and not harsh and unforgiving ; that only the pure of heart can see God ; that the makers of peace are His children ; and that persecution and reviling in this world may be expected by all the children of God. This has been the portion of

prophets, saints, and the Beloved Son, the Lord of Love and Grace ; in all afflictions they can afford to rejoice and be glad, because, in due time, they will enter into their rest and inherit the Kingdom of Heaven. These are the definite blessings that come to those who are the disciples of Jesus Christ, but, above these, as impersonal, there is the preserving influence of truth and the leavening movement of Grace ; and it is by these in a way men do not comprehend that there is the development of the Kingdom of Heaven upon the earth.

The Beatitudes uttered by Christ on the Mount is, to Love, the Constitution of the Kingdom of Grace and of Heaven. They are very wonderful in this respect that they pass by, and are above, all moral problems ; all questions about Mosaism ; they land the disciple at the feet of Jesus Christ ; they say, begin here ; the Kingdom of Heaven is a great truth ; are you prepared to receive it, can you renounce self, the devil and all his works, and are you ready to receive the Kingdom of Grace within you so that it may be in the soul like a well of water springing up to the life everlasting ? There is nothing earthly like this ; nowhere else in history is such a constitution of a Kingdom to be found, in so few words, and in such perfect order. It is translucent light from Heaven become radiant in the earth. It exactly answers to what man requires ; thus what practical proof could any man require to demonstrate the fact that the Man who uttered the words, is, and ever shall be, the King of the Kingdom of Grace. But short-sighted people may say, we are still unable to see why this should be so ? Because, assuredly it does not fit in with the conceptions of men, in State or church, or in any school of politics ; it is transcendental, ideal, and not practical, in this world under existing conditions. That it is not Heaven, as the Universe of Love, Peace and Rest, even a little child can perceive, as matter of fact, it is neither earthly nor heavenly ; and this is the stumbling stone in the way of many. To all this Love replies gently, your conceptions are quite correct ; the Kingdom is not of earth ; and it is not Heaven ; it is Grace, it is God in Love, in Jesus Christ, coming out of Heaven ; even allowing men to destroy what is good, to kill what is gracious and heavenly, so that they may be brought to see how horrible a thing sin, selfishness and self-seeking is, as compared with grace, pity, love, service, self-

denial and conformity to all law. It is not suggested that the Kingdom of Grace is everlasting, that it is to go on for ever ; it is a means to an end ; and that end is to bring the earth, and all its inhabitants, back into the Heavens into perfect harmony with the Divine Will. The amazing truth is that the Heavens should condescend to take any interest in such a world as this ; that the Prince of the Heavens should, in Gracious Love come down to earth with the message of Salvation by Grace ; that He should give to men such a Kingdom and such a Constitution ; that He should become the Man of Sorrows, the Healer of disease, the Preacher of the Gospel, Friend and Brother of every man that will accept His friendship. This indeed is Grace ; it is not earthly, and it is not heavenly as moral ; but surely anything more suitable to attain the end desired could not be imagined by any human being. Will men never open their eyes to see that the earth is a place full of spiritual darkness, and in a state of antagonism to the God of Heaven ? Can they not perceive that the darkness can never radiate light ; that light and life must come from Heaven ; that light must mean conflict with the powers of darkness ; but, just as the morning sun banishes the darkness of the night, so Grace from Heaven, by the Sun of Righteousness, must put an end to the darkness and the evil works done upon this earth ? Is the darkness and the night stronger, sweeter, purer, than the light of day ? Is disease to be preferred to health ? Is disorder, anarchy, in Society and State, more reasonable than an orderly constitution and a law-abiding people ? Is a Church that is earthly, contentious, ambitious, worldly, of any real value in the world, if it is so ignorant as not to know the reason why it exists ; what is the constitutional laws of its existence ; in what way disciples are to be trained ; and that the service required of them is self-sacrifice, bearing the Cross, and following in the footsteps of the Divine Master ? The Kingdom of Grace is exactly what men require for Salvation from sin, and redemption from the powers of this world ; but the disciples set themselves above their Master ; the servants disobey their Lord ; the subjects are rebels and failing in loyalty to their King.

The difficulties in this world, as related to the Kingdom of Grace, as seen by Love, is not the want of fitness in the Kingdom, or in its laws, or in its King ; they are that men are full of prejudices and pre-conceptions ; they will not

face the problems that meet them in a reasonable way, that is, according to the order and the laws that exist. This is one of the highest services for mankind that Science is carrying out at the present time ; every form, every ideal, every general conception, is being analysed and questioned, and they must give a consecutive account of their generations, in what way they have arisen, what ends they serve, and in what way they are to be brought into a harmonious unity. To all this Love raises not a single word of objection ; it is exactly what men ought to have done from the beginning. Men must be brought to realise what their inheritance really means ; they must find time to explore its continents ; to discover the living waters and the rich pastures ; the gems to be found in the earth, and the nuggets of pure gold that lie upon their pathway. Men are like unto blind leaders of the blind ; the guides, and the blind, require that their eyes should be opened by the gracious touch of Love. This is what Science has been doing in the physical world ; the workers have been patiently studying processes and purposes ; they have seen the light from heaven and analysed it ; they have seen the Solar Spectrum and they have been charmed with its beauty ; they have felt the rays vibrating with joy and gladness, every ray dancing with its own rhythm of motion ; they have analysed the visible and seen the invisible ; they have been overjoyed with their successes ; and, by spectrum analysis, they are actually beginning to enter into communication with other worlds throughout the heavens. What can be seen clearly by scientific thinkers is that there is no haphazard in all these manifestations ; they are all the works of God ; they are all great processes ; they are all divinely wise purposes ; and they reveal to men the glory, the goodness and the wisdom of God. What physical workers have found out is that they have been at work in the Divine workshop ; these rays of light, colour, time and vibration, are the elementary materials which they have to handle ; they are not astonished, that in their arduous labours they do not see as yet the pure light of truth and all that the physical sciences mean. This is why they are disappointed with the apparent slowness of the workers in the psychological department of study ; they say, we have given you the forms, the images of truth, how slow you are to perceive, and conceive, the ideas in all their truth, beauty and fulness ? Where is your prism of Mind, Intellect and

pure Moral-Life, to re-refract the lives of radiant beauty, and give them back to us as the pure white light of truth ? The answer that the physical science workers receive is that their problems are less difficult than those that have to be faced by psychologists, moral reformers, and workers in the Christian Church ; it is because they deal with forms, and their relations, that they are able to follow them easily in their order. With psychology it is very different, the workers are working as it were in the realm of darkness ; they have to sit and watch the rays of thought, or desire, as they appear for a moment at the aperture where there is light ; and it is far from easy to seize upon these individual rays and place them in their scientific order in a world where darkness reigns. The psychologists can say that they are making progress ; they are receiving aid from practical thinkers ; they are generalising the knowledge gained ; and there is hope that the re-refraction of the spectrum of thought into the pure light of scientific truth in all realms of science will one day be realised. This is the vision of Hope ; this is where Patience is encouraging all true workers, and if the City of God is not yet visible in the land where there is no night and no darkness ; it is a great matter to be able to say that the voice of the Atheist, and his jeering laugh, at the simplicity of those who seek for such a City, are meaningless. Men with the true scientific spirit know that, as light is refracted into the solar spectrum and can be re-refracted again into pure light ; so truth, all that is true, right, good and gracious, can be, and will be, placed in scientific order ; and, becoming radiant in glory, the Face of God in Divine Wisdom will be seen in Jesus Christ our Lord.

This line of truth, of scientific study, is in harmony with the highest ideals of Love ; and, of course, no proof is required to shew that they are in perfect agreement. Love is prepared to prove that they have been in the closest co-operation ; because science has really been working in the light of Faith, Hope, and Patience ; and, when the vision divine opened upon the eyes of science, it was Love that was looking into her face and giving her a most hearty welcome into the Kingdom of Heaven. This may seem strange to many, but the explanation is very simple ; it is this : true scientific thinkers are men who cherish ideals ; they seek for a better country ; they are not afraid to generalise great conceptions ; they love their work, and their work to them

is very lovely, beautiful, delightful, great, good, glorious. What some of these workers do not clearly understand is that their work is the King's work ; that He has called them into His service ; that He is abundantly rewarding their labours ; in fact, they are blessed and they are the means of blessing. What Love sees quite clearly is, that love in the earth is changing into radiant light ; where light is there love is found ; thus Science, in becoming radiant, is responding to Love and to Heaven. There may be found narrow-minded men who will not be prepared to accept this explanation of the works of Science ; but if they will only think for a moment what Love means, they will see that this is the true explanation ; it is the very nature of Love to be radiant, light-giving, life giving, strength-giving, love giving ; and surely, at this time of day, it is not necessary to prove that Science excels in these gifts and graces. Faith, Hope, Patience and Love have not one word to say against their pure earth-born sister ; their prayer is that her services will be more highly valued by men, that she may see the King's Face in Grace and Glory, and go forth conquering evil powers and carrying the blessings of Heaven to all the nations of the earth.

Here Love remembers that she has been thinking about many things that are not supposed to be within her special province ; but, she adds, my friends will forgive me when they remember that I am free born, that I am not to be limited in my movements ; that the universe is mine, and all that it contains ; that I can give to those who love heaven's noblest gifts ; and that the King has recognised my claims as His beneficiary in love. My enemies may say, listen to her words, how full of boasting they are ; do we not know that Love often walks in rags, and is the companion of the poor, the sick, the wretched, the outcasts, even with those who are not fit to be seen in decent company. To all this the reply is in the words of Scripture, " All things are yours ; ye are Christ's and Christ is God's." This is what Love means ; she never says this is mine, and that is thine ; what she says is, that the King has given her everything to enjoy, a rich inheritance indeed ; and more, He loved me ; He gave Himself for me ; He gave Himself to me ; He dwells with me and is in me, and He is ever saying, " All that I have is thine." But, Love goes on to say, let me now pass from the personal, and the universal, to the consideration of

the special subject under consideration, that of Love as related to Science and Philosophy, and to the study of the Bible. Faith, Hope and Patience have expressed their conceptions, may I be permitted to support their testimony, and to point out in what way we all work together for good, for all those who love the Lord Jesus Christ, and whose desire is to walk humbly in His footsteps. We say that we are four sisters, all the servants of the King, all serving Him in the same spirit. To each He has given a province in which to work ; yet we mutually assist each other in our labours. The province of Faith is very extensive, it ranges from the radiant heavens to the absorbent earth ; the mission of Faith is to carry the light from heaven to the earth, to find entrance therein, and to maintain the highway of light between heaven and earth. The province of Hope is not so easily defined ; but it is to take up her abode wherever the light from heaven is received, in any human soul on the earth, no matter how dark or evil that soul may be. I am unable to explain in what way the light is changed from energy into life ; the important fact is that Faith is not dead ; it is a living faith ; where darkness and death reign there is germination ; and, according to the laws of life there is development according to the nature of the seed. Hope has to watch over germination, growth and fruition in every soul ; thus men can understand something of the generations of the children of Hope. The province of Patience is not individual and particular ; it is general ; in other words, Patience studies forms, types, classes, differences harmonies, and environments, with this conception, that there is an Ideal Type, and all types, in all environments, have to grow, to develop, in the direction of the Ideal. Scientific thinkers will see at a glance what all this means, it is following in the footsteps of the great scientific workers of the present time ; it is following the laws of biology and morphology, with the hope that soon the Ideal will be made manifest in this earth. The province of Love is peculiar and deeply interesting ; it may be expressed thus : Love comes from heaven in the light that is carried on the wings of Faith ; it is Love that finds a warm little nest for the germ of life implanted in the soul ; it is Love that supplies warmth, generative power, absorption, assimilation, nutrition, circulation, and all that is necessary for development ; it is Love that assists Hope in the differentiation of the organs, so

that they become a living body, and keeps every organ fit for its work in harmony with the constitution ; it is Love that helps Patience in her manifold labours in all realms of life ; it is Love that regulates all functions of all organs keeping the whole in health ; thus Love means physiology in the language of Science. But Love is more than germs, organs, manifold organs and their functions in this special realm of thought. Love is the *Vis Medicatrix naturæ* of the physicians ; it is the power that heals disease and renews what has wasted away. Love is Grace, and Grace heals body mind and soul. It is as Love that I express these thoughts ; but, it will be observed, that I have borrowed the forms from Science ; and it is to scientific workers that men are indebted, at the present time, for these golden vessels of grace in which the oil of joy from heaven is being poured out upon men.

Turning the thoughts to the Holy Scriptures, the question that arises is this : What responses are students likely to receive from the Word of God, if they draw near to the Holiest Place under the guidance of Love ? This would appear to mean : What are the functional processes in the Word of God as found in the germs, or generations in Genesis ; in the forms, in types, in Israel ; in the general conceptions that lead up to the Ideal Type ; and, in the Kingdom of Heaven, or of Grace, as found in the Acts and the Epistles ? The object in view here is not detail ; rather it is the eagle flight over the continent of history, as given in the Bible, conceived to be central as the Revelation of Divine Grace to mankind.

As viewed from the standpoint of Love, the Revelation of Creation, in the first Chapter of Genesis is conceivable as a mystical expression of the Cause, Process, Purpose, and End. The Cause is God, the Creator, the indefinable as the dark formless void ; as the Moving of the Spirit of God ; and the result is Light. The Process is by differentiation and separation, Heaven and earth, lands and seas, seeds and fruits, day and night, signs and seasons, fowls and fishes, creeping creatures and animals. The Purpose is Man in the image of God, the heir to the great inheritance, with lordship over all creatures ; and the whole creation is good, as the work of God, or the blessed work in which God is said to Rest. It is thus He reveals His wisdom, goodness and love ; He is the Giver of the Inheritance to His moral creature man ; it is for man to learn the wisdom, the goodness and the love

of God, in harmony with the laws of God ; and then the end for man would be the Rest of Love in God in moral perfection.

The generations of the Heavens and the Earth come to men as a Revelation of Grace ; they are new creations added to the first Creation, and the Creator is said to be the Lord God. The vision is that the earth is a desert, there is no man and no rain ; a mist is perceived that waters the earth ; out of that mist and out of the earth the body of man was formed ; but the Lord God inbreathed life into his nostrils and the man became a living soul. There is the natural and there is the spiritual ; what is natural is earthly and returneth to the earth again ; but what is heavenly is from God by the inbreathing Spirit. The man is seen in the garden of Eden under the Divine protection and there he is supplied with fruit for living bread, and with water from the river of life with its four branches. He is the inheritor of all things, with this reserve, that the fruit of the tree of good and evil is not to be eaten lest the result be death. The woman is brought forth out of the man in the state of unconscious sleep ; there is union in love, temptation, the fall by disobedience, and the end of the life in the Garden is shadowed over with sin, shame, sorrow and banishment. There is the Cause, the Process, the Purpose and the End ; the generations from Heaven are summed up : the Chapter of Eden is closed ; man looks back, and there are the angels and the flaming swords turning in every way to keep man back from entering upon the way of the past that leads to the tree of moral life. What can Love say about such a story to make it more idealistic or realistic ; the man had his opportunity, and he took the wrong way ; when the deed was done there was no moral way of repentance to be found ; the Man who will bring to men the fruit of the Tree of Life can do so only through the gateway of death.

What are the generations of the Earth ? The vision of Love is that they come through the family ; that a new way of life has been found, natural and spiritual ; the natural is what is acquired ; the spiritual is what is supplied, or given by another. The first is Cain, the heir to the earth and the earthly, the portion of Adam ; the second is the son that is shepherd and Sacrifice. The first has the earthly, proud, lordly spirit that rebels, lusts and commits murder ; the second has the light of grace, of faith, of true worship ; thus, in these two brothers, all the brothers of mankind are

summed up; they are sons of Adam by nature, as first-born ; or sons of Eve, the living, by grace. The parable is only a vision, but how much can be found in, or taken out of it. The one brother is branded with the mark of the outlaw, the other is the proto-martyr of humanity ; the one is the symbol of cursing, the other of blessing ; the one appears to be living and he is dead ; the other lives again as the mystical form in another man, and it is through him that there is worship, and a new life in a new name ; there is an appointed One who will become the head of the living race that is saved by Grace and Sacrifice.

What Love would point out about these generations is that they are only as germ seeds, in the condition of germination ; the one is the germ of the Tree of Life by Grace from the Heavens ; the other is the germ of the tree of the knowledge of good and evil ; the one has been invisible and spiritual ; the other has grown wonderfully and it has filled the whole earth. Grace, by Faith reached the earth and found a place wherein to generate in Eve and Abel ; it is the blood of Abel that is the germinating medium of the life of Grace. Men said that Abel was dead, a sacrifice laid upon the altar of the earth ; God said that he had become a living voice, a Word of God to mankind. In the generations of Adam, Love looks down through the coming centuries and ages, and there is seen a man like God, His Companion, Son, and Friend. He walked with God in this world ; He was not to be found, and men said that His Name was Enoch, the Consecrated, the Christ. Enoch was the type of the Man, the Christ, the Lord from heaven. What Love discerns in the generations of Noah is the end of an age ; there had been seen upon the earth the seed-time, the tree and the fruits ; upon the good side of the tree good fruit unto eternal life ; upon the evil side, evil fruits ripening to corruption and death. It is Noah and his generations that typify the work of the Eternal Spirit of Grace ; it is the Spirit that moves upon the face of the waters ; it is the Spirit that brings rest, peace and blessing ; it is when the Spirit comes that there is judgment upon evil doers ; and when the Spirit came at Pentecost there was a new day of Salvation and a day of judgment upon the Jews at the Fall of Jerusalem. Love looks beyond floods, judgments, and a reign of death ; and there is ever the new life arising out of the old, the dead ; the survival of Grace and life out of the

natural and the temporal ; and the new Kingdom in a new order living and becoming more and more radiant and glorious. It is the generations of the sons of Noah, of the Sons of the Spirit, that inherit the earth and desire to know the mysteries of the heavens and the earth. There are those who fear God and reverence their parents ; and there are those who glory in the shame of others and feel no sense of shame. Upon the latter there comes slowly but surely the doom of blackness and darkness ; the curse of tyranny and cruelty ; but upon those who fear God and will not look upon what is shameful, there comes the blessing of Japheth, as enlargement, and of the increasing light of truth ; and, upon the children of Shem, the blessing of the Name, the Word, the Mercy, grace and love of God in Christ. It is in the generations of Shem that the Name, and the mystery of Grace is revealed ; this is the new, the spiritual way of life ; it is in this direction that men are to follow the light from heaven by the Revelation of Mercy and of eternal life in Jesus Christ the Word of God. The generations of Terah are the pilgrims on the highway of life ; they have left Babel and its confusion, Ur and its idolatry, and they are seeking for a better country ; they have in their blood the Heavens and the earth, the Man and His Spirit, the inheritance and the Name. The moral Sons of Adam do not reach the land of the promises ; many fall asleep by the way, but, there is this consolation about their failure, they made an honest effort to break away from the evil past ; if not heroes of faith, they have been faithful ; they have been obedient to the heavenly Vision ; they have left the earthly to seek for the heavenly ; therefore, it is clear that such pilgrims, though imperfect, and more like moral than spiritual men, are not to be numbered with those who dwell in Babel and enjoy its pleasures ; or those who have never left Ur and its idols of mere outward forms.

It is here that Love discerns there is a break in the onward development of Revelation. It is as if a river had suddenly been brought to an end, and what is seen is an inland sea. In spiritual form, Abraham is the man to whom precious promises are given as to the future ; in a sense, he enters upon their possession ; and yet the promises are not really fulfilled ; the man is still a pilgrim, and what he possesses is in the hands of those who are earthly and carnal. His inheritance is held by the tenure of Faith ; he

has seen the earthly country and it does not satisfy his aspirations ; thus his pilgrimage is continued within the earthly, and he looks for the City that has spiritual foundations, God the Spirit, being the Builder. It must not be supposed that this ending of an age means failure in the carrying forward of the Divine Purpose of Grace ; it is a great consummation, because here at last a man is seen greater than Abel, Enoch, Noah and Shem ; they were the living types of separate ideals ; Abraham is the living type of all that they represent ; he inherits all that they possessed of the Heavens and the earth, of sacrifice and worship, of consecration, devotion and obedience, of light and life, of mystery and of moral courage. Sum all these up and add to them the Grace that comes from Heaven by Faith, and this is something like the noble inheritance into which Abraham entered. The earthly is not worthy to be compared with the heavenly ; he was the friend of God ; the father of all the faithful ; and, surely, this transcends anything that the land of Palestine could give to any man. Love looks beyond all the forms of the past from Adam to Terah ; her eyes are fixed upon the man ; it is the life of the man, and the living future, arising out of the man, that is of supreme interest. What Love perceives, as she studies this remarkable life is, that Abraham is like a ganglia of living germs and spiritual powers, as related to the future. Abraham is the father of Ishmael ; of the nation redeemed from Egypt under Moses. He is the father of the son of love ; the free-born, so long promised ; of the nation, the Commonwealth and the Kingdom of Israel. He is the father of that mysterious sacrifice for sin ; and, with the eye of faith, he looked forward from Mount Moriah to Mount Calvary, and there he saw " the Lamb of God that taketh away the sin of the world." In the direct line of Bible Revelation he saw the King and the Kingdom ; and, beyond Bible teaching, the blessings of Grace, Faith, and Hope to all the children of Faith and Hope in all lands on the face of the earth. This great Lake of Faith and Grace, away far up among the mountains of God, is where the river of life takes a new departure ; it transcends thought, and is ever descending, to bless and fertilise the deserts of this earth.

What Love suggests as to the age before Abraham, including his life, is that it is the age of visible forms ; the generations are stages on the highway of life ; they continue

to live and they are to be found in all nations on the face of the earth. The signs are very useful, they lead to sober thought. The sacrifice of Abel is still speaking to men ; the consecrated Enoch is still telling men that there is a land of life beyond the river of death ; the faithful and obedient Noah is still warning men that there is danger in neglecting the great salvation ; the Sons of Noah are not silent ; the Sons of Ham have suffered indeed ; the Sons of Japheth have carried the light of truth into many lands ; the Sons of Shem have discovered the mystery that is in the Name, in the Divine Living Word of God ; and the Sons of Terah are still upon the pilgrimage of life seeking a better country than Babylon and Syria. These are types that can be seen in any land ; it is the children of Faith that have to interpret their meaning ; the children of Hope have to translate the forms into ideals ; the children of Patience must press forward beyond forms and ideals to realise what these things mean ; and, in due time, Love will meet them at the City gate and give them a loving welcome into the City of God.

The series of generations from Ishmael to Jacob are conceived to be subjective in their order of development ; they are psychical ; and, as children of Faith, and of Hope, they are in a limited sense, spiritual. They are not spiritual in the sense that the Gospels are spiritual ; they are at a much earlier stage of development ; they are living germs that are genetic. The germs, the nations, and the spiritual fulfilments, all require careful study so that what they represent and mean may be understood. The Generations of Ishmael are names, and a nation, as germs ; as a living study in history ; they are the bondmen of Egypt, redeemed under Moses, and their home is the Desert. The generations of Isaac, are Esau and Jacob, the twin sons out of the same womb of time ; the first-born and the supplanter ; the earthly man and the man that desired to possess birthright and blessing. They live again in the Commonwealth, and in the Kingdom of Israel, where they play their parts in history ; and the spiritual Esau and Jacob will be found in a more spiritual age under similar conditions. The generations of Esau after the flesh are those who claim their rights as the first-born ; they are, in their outward forms, as they think, great men ; they possess the earth, and they are dukes, princes and kings. The generations of Jacob are very complex genetic germs ; they are to be found in

Joseph the Son of Love ; in Judah, in the man, family, tribe and kingdom ; in a Joseph that is in a condition of humiliation in the world ; and in a Joseph that is exalted to rule over Egypt and to become a benefactor to his father, brethren and the land of Egypt.

Here Love turns round smiling and says, these details are very interesting to Faith, Hope and Patience, they live in them ; they are ever analysing, synthesising and generalising such subjects ; but in a sense I encircle them ; I am before and after them ; thus it is Cause and End that are of supreme interest to me. Thus, for example, the Name, God, the Lord God, the Almighty, Jehovah, the Christ, fascinate me ; the Names are mysteries, and I wonder what the mysteries mean. When, for example, I read that God is "the Lord God of your fathers, the God of Abraham, of Isaac and of Jacob," what I know is, that God is the God of Covenant Gracious Love, revealed to men by the way of Faith, with an assured Hope that will certainly be realised, in due time, by the way of Patience ; but, at the same time, I add, as if speaking to myself, of Joseph also, because of a truth, the beloved son of Jacob is Love, just as truly as Abraham is Faith. This is the way that I take to sum up the Book of Genesis ; the germs of thought are all there, Faith, Hope, Patience and Love, are living realities in the earth ; God is not the God of the dead, but of the living ; they are actually alive even though men say they are dead and buried in the earth. The last words of Joseph are like music in my ears ; and it is always the same sweet song of Hope and of Love that I hear, "God will surely visit you." "God will surely visit you." When I turn to Moses then what strikes me is that he is a God-sent man on the way to carry out a great work for God. I smile at the simplicity of the Egyptian princess, who thinks that she will be able to change a son of Abraham into an earthly Egyptian. His mother's love was inherited with the milk from his mother's breast ; and, I knew, that one day the earthly clad man would take the side of the oppressed against the oppressor. The Faith of Abraham was in his heart all the time ; though the Hope he cherished was for a time frustrated. Hope is ever an age behind Faith. The training of a shepherd is of as much importance as training in wisdom that is earthly and in arms that are carnal. The important matter is that it is in the solitude of the shepherd life that men seek after

God. The Magian shepherds thought that they could find Him in the midst of the stars in the Heavens. Moses did not find Him in Egypt ; He did not find Him among the stars, or in the duties of life ; it was in the desert near Horeb that the revelation came to him, and it came in a way he did not expect ; it was that of a fire ever burning and yet it did not consume that within which it burned ; it was fire latent suddenly becoming radiant ; it was the Hope, long delayed, bursting forth into a glow of radiance ; it was the furnace that did not consume the faithful ; it was the fire of the dreamer, ever being drenched with water, but ever burning more brightly because the oil of grace was sustaining the soul within ; it was the living Holy Spirit, becoming radiant, as in tongues of fire. This is a "great sight," and well might any student turn aside to muse upon this great mystery of Divine Grace. Here again there arises the mystery of the Name ; this is a great wonder ; there is THAT which burns and is never burnt ; there is THAT which is ever changing and yet cannot be destroyed. This is the mystery of theosophic India ; of psychology in its manifold phases ; or of Science as related to the Eternal Energy. The reply to the enquirer in all ages is the same ; the I AM is THAT ; the I AM is the LIFE ETERNAL ; the I AM is the ETERNAL SPIRIT OF GOD ; the I AM is the DIVINE WISDOM, GOODNESS, JUSTICE, MERCY, GRACE, and SACRIFICE ; the I AM is the eternal YEA, the REALITY, the ALL in all ; the I AM is DIVINE SCIENCE, He is not ne-science, negation, or any form of evil. God is all good ; what is not good but evil is perverted good ; what is essentially good, true, right, gracious, blessed, is radiant and glorious, effulgent ; what is evil is false, wrong, selfish and absorbent ; it is under the curse of heaven because it is not what God is. What a strange subject for study the metaphysics of evil has been for mankind all down the ages. Why have the wise men not been able to find any definition that is satisfactory ? How could they, is the question that Love put to them in return ? If God is the One, the Indefinable ; then, Is it not so that logical definition, in the very nature of things and thoughts is impossible ? The meaning here may not be seen at the first glance ; yet it is very simple, it amounts to this ; God, the One, the Cause, cannot be defined by any creature however wise ; the creature has no choice as to the matter of fact that God exists, and that He is Cause ; he

may attempt to deny the fact and be convicted of being morally insane ; but the Fact behind, beyond and transcending all facts, is God. This thought is being recognised in the world of metaphysics ; what arises out of it is this : it is by comparison, differences, conditions, rational relations in the intellectual world, that man sees, and knows, relations as true or false ; and says that they are good or bad, science or ne-science, wisdom or folly. The defining power in man is the Intellect ; the Intellect cannot reason upon, or compare, ONE. The Intellect can by consistent, rational, scientific thought, discern what is known as order, and as law ; but, when disease, disorder, and lawlessness, are seen and known, they are said to be evil. It can be seen that Science has done good service for mankind in bringing this matter to a definite issue ; because it is science that defines order ; what is in order is true and good ; what is in disorder is false and evil ; there is no other test of permanent value ; commonsense, and the widest experiences, may fail, because they have no standard that can be relied upon as to what is true or false, right or wrong. The value of this definition as to the ONE, believed in, and the intellectual relations as defining Processes, and Purposes, ought to be found useful. If it is clearly recognised that there are truths which do not require to be proved ; that if men are to be found who do not believe in Being ; who are not rational, as being able to compare ideas or thoughts ; then it is useless to waste time reasoning with them ; they have renounced their manhood ; they are not morally sane. Love at this point wishes to draw attention to that which is antecedent to Faith, as divine love, as compared with Science ; the former is the spiritual para-magnetic condition of the spirit of man as in harmony with the constitution of the universe ; there is no magnetic action of an earthly kind that disturbs the moral equilibrium, and the attraction of gravitation is what it ought to be. What follows is of great importance as related to science ; it amounts to this ; the light of truth reveals law ; truth is always in harmony with its own ideals and processes ; and where law reigns the purposes that arise out of the processes are known and understood. What is suggested here is that Love existed before Faith, Order, Law, Science ; and, what may seem strange, at the first glance is, that Processes, Purposes, and Science form the cycle of the Revelation of Love. The Essential ONE

remains, as to Being, the Uncreated Creator ; every creature is created ; that is, the subject of processes, purposes, and ends. Every creature is the subject of Love under definable relations and conditions ; if the creature attains to scientific knowledge in every division, principle, realm of the works of God, then this is to know Love, and Love is Heaven ; and Love is God in Christ, in Grace, in Sacrifice. The perfect moral man may stop in his development at truth and moral goodness in love ; but it is impossible for fallen man to do so ; the problem in his life is not moral goodness, it is re-creation, according to the Constitution of the Kingdom of Heaven, by Grace and Sacrifice.

Here Love remembers that the question to be considered is the Redemption of Israel from the bondage of Egypt ; and that Moses had been chosen by God for this great work. The question may be stated in many ways, but here it is the relation of Love, as Grace and Divine Mercy, to redeem Israel from bondage according to the promises given to Abraham, Isaac, Jacob and Joseph. Those to be redeemed were ignorant, idolatrous, earthly, carnal, sensual slaves, unable to redeem themselves, and unfit to form themselves into a nation. These facts must be remembered ; they were not free men ; they were, in modern language, only semi-conscious as to what their position truly meant ; thus a Moses was required with all the wisdom of Egypt ; and all the patience of a shepherd, to undertake this work. That Moses was head and shoulders greater than any other man in Israel cannot be questioned ; he had knowledge and experience in the government of men ; he had seriously considered the problem of redemption ; he had communed with God in the Desert ; he was called by God and his duty was obedience. Into the many details of the great work of Redemption Love will not enter ; the supreme thought to keep in view is this : God loved these children of Abraham, Isaac, Jacob and Joseph, not because they were worthy of His love ; this they were not, but His purpose of Grace required to be carried out in this way. The position has been outlined in the thoughts already expressed about Love and Science. Love can redeem, but it is Science that discovers law. The point to notice here is that law, as Mosaism, is a very different conception from law as Science ; the former could never give to men spiritual freedom ; the latter could never come into existence among fallen men

apart from the education by Mosaism. It is quite plain that Mosaism is education in forms, in symbols, in experiences, and in lofty ideals ; it is education in a school for the ignorant and the imperfect ; but the school is necessary and the schoolmaster must lay down strict rules, by which the scholars are to learn what is true and right, and what is wrong and evil ; what will work for blessing, and what will bring about cursing. The scholars of Moses are shut up into the system of Mosaism to prepare them for their inheritance. The Mosaic law is the schoolmaster to bring scholars to Christ and freedom ; but, the development of a nation, that will not learn lessons, is a very slow process indeed ; it means an age-long development ; and such ages do not end in Moab, or in Palestine. What Love sees in Mosaism is a great Revelation of Mercy, of Redemption, from the visible, the tangible, the earthly, the carnal and the sensual. It is the Redeemer in Love that redeems, sustains, protects, gives laws and judgments ; and, in a wonderful way reveals a system of worship and religion, that is, a pattern of the heavenly realities. The great spiritual revelations were made to Moses, in the Bush, in the redemption in love, and, in the Revelation of the Name of God, as the Lord God, merciful, gracious, patient and forgiving ; yet as just and punishing those who were wilfully disobedient to law. The Exodus is another example of the service of Faith in bringing the light of Mercy and redemption to slaves who were absorbing what is earthly ; and the giving of the law, and of the patterns of the things in the heavens, are a great step forward in the order of the development of the kingdom of heaven. The nation at Horeb received a Constitution, with laws and judgments, that far surpassed the Constitutions of Babylon or Egypt. The Levitical book of Mosaism is where the light of law is changed into the light of life ; it is a subjective study ; it is a revelation of the Redeemer in Love and the Healer in Grace ; it teaches in what way there is atonement, forgiveness, peace, and it looks forward to a Jubilee of restoration, joy and gladness. It is Hope that presides over this class of students, as teacher, and brings them to the borders of the land of promise. The Book of Numbers contains the history of those who are redeemed from earthly conditions, and find themselves in the School of Mosaism ; they are taught what order and law mean ; they receive ideals that they are

unable to realise in experience ; they fail to enter in and possess their inheritance ; thus their doom is the Desert with all its varied experiences. It is this book that reveals to men what Ishmael really means ; and why the earthly the carnal and the rebellious spirit is unable to obtain the promised Inheritance. The Book of Deuteronomy is the favourite study of Love ; in it she sees Moses at his best, as the great universal idealist ; a great worker, lawgiver, ruler, statesman, and the principal of a university greater than Mosaism.

What Love discerns in the passing of Moses and the coming of Joshua out of the Tabernacle to be the ruler, the saviour, the judge and the captain over the armies of Israel, in the Conquest of the Land and its division among the tribes is this : intellectualism and education in forms are, in a sense, at an end ; the heir to the inheritance has come, and he has taken possession. Joshua has profited from his education in the Desert ; he became a moral man ; the law of God was written within his soul ; thus the ideal worked out under many forms is that of a moral conquest, and the setting up of a Commonwealth of freemen, who ought to be able to govern themselves according to the laws of God. Love suggests here that the Israel of the Conquest inherited the experiences of the Desert ; the children were not much wiser than their parents ; they did not love order or law ; they were not spiritual but carnal ; and the results will be found in the Book of the Judges ; in disobedience to law ; in idolatrous worship ; in conforming to heathen practices ; and in this falling even beneath the low level of the Canaanites. If statesmen think that undeveloped, degraded, heathen races are fit to govern themselves constitutionally, in harmony with law, let them study the Book of Judges ; let them study history in its widest ranges ; and then they will discover what a complicated question requires their gravest consideration. The moral problem is the problem of every State, nation, empire, and of the world. Despotic, autocratic empires are an abomination to God and man ; but Commonwealths that are in a chronic condition of anarchy are little better ; in these are found petty ambitions that destroy the spirit of love and kindness, there is no respect for life or law, thus the end is death and destruction.

Here Love pauses, remembering the story of the Philistines, Samson and Eli, and the condition of Israel as sketched in the Bible. It is the moral problem that is so serious ; this is where men ought to be strong ; and yet it is always at this stage that they fall so far as almost to lose the moral image of God. The Philistines, and Israel, are more like wild beasts than men ; they prey upon and devour one another ; thus it is no wonder if Love has no pleasure in such stories. With the coming of the Kingdom of Grace, as an ideal form, there is improvement ; it is here that Faith rehearses the story of the coming of Samuel as prophet, priest, judge and ruler, in Israel ; there is a great revival, new life everywhere, and the nation realises that the days of darkness are at an end, there is light and life, peace and safety, justice and judgment, and the worship of God. But the people of Israel were incorrigible, earthly, carnal, sensual ; time after time they had fallen and had been crushed under the feet of their enemies ; but this truth they would not learn, that God was their Lord and King ; that His laws were their defence and safety ; that in living in love and in harmony with law they would be happy and safe. They had not gone very far under the government of Samuel, with God as their King, when they began to cry out for a King so that they might be like other nations ; and in this action, they committed the crime of dethroning their true King, and of rejecting His Servant and representative. The action was one utterly unworthy of those who said that they were the children of Israel ; they would fight with men like wild animals ; but they would not stand up for the Cause of God, in truth, righteousness and grace. Love suggests that this folly in Israel is not so very strange ; because her experience has been that the same infatuation has seized upon all the nations privileged to find themselves under the sceptre of the King of Israel. They reject His gracious, just and peaceful reign ; they will have earthly kings to fight for them ; to take away their rights, liberties and privileges ; and they will have great armies to defend their borders and kill their enemies. The latest craze in this direction is to compete in building Dreadnoughts to command the seas, and to sweep away any enemies that may sail upon the great oceans ; it is even proposed in irony, or seriously, to build enormous airships, and thus carry the spirit of the devil, of lying, hatred, murder and evil into the

realms of earth, water and air. The absurdity of this position can be seen at a glance ; men are obsessed with the thought that other men are their enemies ; that nations exist to destroy one another ; and yet they know that all men are brethren, the children of the same heavenly Father ; all redeemed by the same Saviour ; all the subjects of the same Lord and King ; and all instructed to live according to the golden law of love. The story of Hope as related to the Kingdom of Saul is, that the people of Israel followed a false hope, a wrong ideal ; it is the earthly one, and only earthly people could ever expect that the results could be satisfactory. The report of Patience about the Kingdom of David is, that the way taken by Saul, was followed by David under more favourable circumstances, with higher aspirations, and with a definite purpose in view ; but, it is all of the earth and earthly, a pageant of forms, of types, and of general conceptions. The whole story from beginning to end, as Mosaism, Commonwealth and Kingdom, is a lesson upon how the processes and the purposes of God in Grace, should not be carried out. The light of Grace is refracted in the earth ; there is no prism to analyse the rays, thus the result is chaos and darkness, not order, law and beauty. But Love wishes to add this thought ; the light that came from Heaven was true light ; the earth absorbed the light, therefore it was not lost ; there was life of a kind, after the manner of leaven, and it leavened the earth with new ideals. As for the Kingdom of Solomon with all its earthly glory, Love can only say that it was a great pageant, a wonder, a sign to be studied. The sun was setting in peace ; the clouds and the hills were very rosy ; but the thunderclouds were beginning to gather, and the night of storm and tempest was at hand.

Here Love would pause for a moment to ask the question Whether this movement came to an end in the divided Kingdoms of Judah and Israel, and in the Captivity in Babylon ; or, if there was a kind of spiritual synthesis that, in a sense, summed up Mosaism, Commonwealth and Kingdom ? What must be remembered is that God had carried out a great work upon the earth in the redemption of Israel from Egypt ; in the Desert ; in the Inheritance and in the Kingdom ; there was light and life abundant of a definite kind ; the light was not lost, and the leaven of life had produced effects. Moses, Joshua and Samuel represent

the Intellect, the Moral Life, and the Grace, possessing the Kingdom ; and the question that interests Love is not the petty interests of Judah and Israel, in their separation, jealousy, hatred and war ; it is, What about the Kingdom of Heaven ? Where was it to be found upon the earth during these centuries of oppression, earthliness, idolatry and departure from the God of Grace ? Here Love suggests a line of study that may be profitable ; the Kingdom of Heaven is not where men are ambitious ; where petty kings show their authority ; where armies ravage and destroy ; and where plague and famine dog the footsteps of the murderers. It is where there is peace and quietness ; where men have leisure to think ; and where men try to love and assist one another in the midst of the troubles of this life. Men may, in their folly, choose militarism and earthly glory, and they will get their reward ; but God has a choice also ; He has a purpose of Grace, and He will find a way to carry it on. It will be remembered that when Samuel was rejected by the people of Israel he went on with his work quietly as judge, prophet and servant of God ; he continued to serve the people ; to see the visions of truth and righteousness ; to teach the young men who were teachable ; and thus, to set up in Israel what is known as the schools of the prophets. This is the channel into which the river of life began to flow ; there were young men who became the generations of Samuel ; they met in small companies for education and edification ; they became teachers and prophets. They served in the synagogues of the Dispersion ; and, in modern times, in Bethels and Ebenezer's, in the chapels and sanctuaries, where the people of God meet, to hear the Word of God ; to inspire the spirit of Samuel ; to ask blessings from God, and to return thanks for all His mercies. It is quite true that the Worship of God, by priests of the golden calf, or of the temple, continued in the nations ; but it is well known that school and synagogue had little sympathy with priests, traditions and ceremonial functions. If this is understood then it will not be difficult to follow the river of Grace ; it is prophetic not priestly ; it is with the people not with kings and armies. The finger of God points in the direction of the prophets ; and to the schools of the prophets ; there is limitation, and there is intervention ; the prophets may be counted by the hundreds who have been in the schools ; but the prophets as

seers, are few when the days of testing come, and the prophets have to testify before kings and peoples as to the purposes and the will of God. An example of what is meant here will be found in the story of Ahab and Jehoshaphat and their campaign against Ramoth-Gilead. About 400 prophets were unanimous in favour of war ; even Zedekiah, in symbol, with his iron horns, was perfectly satisfied that the enemy would be overthrown ; but Micaiah, the Son of Imlah, being a Seer, knew what the result would be, and gave the true vision of the future in the parable of the sheep scattered upon the hills without a shepherd. Thus the inference is that all prophets are not Seers ; the true prophets are those who are called by God to reveal to men His Will as related to the Purpose of Grace in the earth. Love points out that in the days of the degeneration of Israel, there were two prophets whose mission could not be doubted ; these being Elijah and Elisha. What Love suggests as to these prophets is that they are not the children of the schools ; the one comes from the desert parts, when the emergency arises, and no one knows his parentage ; the other is a farmer, at work upon his farm, when the summons for service is received ; and both men are obedient to the Divine Call. The two men are meant to be types ; they are signs ; it may be that they are the last of the visible forms that cross the stage in the history of Israel after the flesh ; they close the long procession and they seem to say, look for no more visible types ; when we are gone, then be on the outlook for the true Man who is really of importance in the Kingdom of Heaven. The spirit in Elijah is well known, it is that of independence, daring, courage, faithfulness and obedience ; he comes to warn men ; to tell them plainly that evil is evil, and that evil men will be punished ; he comes with words of warning, justice and judgment, and unless there is speedy repentance, and the obedient life to the Will of God, the results will be the suspension of the blessings of the Spirit, drought and famine. Such judgments come to pass, to bring men to their senses ; but in the meantime, in the dark days God cares for His servants and those who give them protection. It is the Elijah spirit that challenges men as to false and true worship ; and what is false is destroyed by what is true, right, good and gracious. The spirit of Elijah is that of Faith in God ; it is the age-long mystery of revelation ; it comes as the mighty wind,

the hurricane, and casts down what seems to be strong and abiding ; it comes as the earthquake into a human soul, and the soul is shaken as if it had no foundations ; it comes as Fire, as a mighty devouring power, that sweeps everything away that is found in its path ; but the strange thing is that in all these visitations men do not see God ; they say that He is not to be found in what is natural, earthly, and carnal. But Love declares that there is a power even more terrible than wind, earthquake and fire ; it is God's still small voice, and men have to consider what that voice means, as mercy, or as judgment. The spirit of Elijah deals with realities in the spiritual world ; it is God that speaks through His servant to men ; in His presence the trivalities of this life are of no importance. The man is man, but he is also spirit ; thus when his mission is ended and the summons arrives for him to depart, the angels and the chariot of fire from heaven are in attendance to carry the servant into the Master's presence.

The prophet Elisha, in appearance, is not like Elijah ; but there is the same spirit of obedience, reverence and willingness to serve the Master, the King. Elisha it will be noticed, sees instinctively that the servant has to follow the master ; that the student has to be taught by his teacher ; that as disciple he must follow and not go first ; there is natural fitness in all this ; and it is in such matters that Elisha is a most valuable type. When Elijah is gone then he knows that his difficulties are increased twofold, and this is why he desires to possess a double portion of his master's spirit ; if upon his shoulders there rests the mantle of Elijah, then he must be prepared for the duties that lie in the future. The first demand made upon Elisha is to cancel the curse that rests upon the earth and its waters, and this he does by the use of salt. He is called to prevent death by poisoning ; and he gives to those who had been poisoned the bread of life. The widow is in danger of losing her home ; he is full of compassion, and gives her abundantly of the oil of joy and gladness. The child dies, and at his bidding the spirit returns to the body and the boy lives again. This man Elisha is a great wonder worker ; he can supply bread to all who are hungry ; he can counteract the law of gravitation, that fundamental law of matter, and cause iron to swim on the top of water. What Love is following after here is not the signs and wonders in the events ; it is the sign and

wonder in the man ; it is the spirit in the man, and, whereunto the man is pointing. What she hears is a voice from heaven, saying, Give up all former conceptions about a nation, a commonwealth, a kingdom, kings, princes, priests and false prophets ; let the pageants that please earthly people vanish out of sight ; the future is not with them ; it is to be found in all who possess the spirit of Elijah, as forerunner ; and the spirit of Elisha, as the Son of God and man, the Saviour, the Deliverer, who will remove the curse from the earth and bring the blessings of the Kingdom of Heaven to men. Here the natural ends in synthetic forms that are spiritual ; it is no longer of importance to study the outward forms ; the men have come who have been taught by the Spirit, and have had the Spirit of God in them. The Kingdom of Heaven cometh not with observation ; it is not in Egypt, the Desert, Israel, Judah, or Edom ; it is within men ; in those who see beyond signs, symbols and types ; this is the vision of the future, and not that outward visible order that has been tried, found wanting and condemned.

The conception of Love at this stage of development is that this is the end of the age of Israel after the flesh, of Mosaism and of the Kingdom. There is a vision given to Faith, and Elijah is the embodiment thereof, as the synthetic objective form. There is also a vision given to Hope of a more subtle kind ; it is a conception of what was involved in the past ; in plain words Moses was in Elijah ; and Samuel, or rather, Christ, was in Elisha. If this is correct then the order of development for the future is specially to be conceived as traceable through the prophets ; they may be influenced by their environment and have pre-conceptions as to the Kingdom of Messiah, but before the Kingdom will come Elijah will return, and Elisha will reappear ; the Forms must give place to the Ideals and the Individuals ; this is the universal order of development. The Books from I. Chronicles to Song of Solomon are a great synthetic summation of the past, and a prophetic outlook, in the realm of the earthly, as to the future ; but, as Hope and Patience have expressed their conceptions on this portion of the Bible, it is not necessary for Love to linger by the way to express her thoughts about their contents. The same may be stated as bearing upon the two series of prophets, where Hope and Patience find their home for study,

only remarking by the way, that Elijah is looked for, as the forerunner, by Isaiah the prophet and by Malachi ; whilst the latter portion of Isaiah conceives the Elisha servant and his mission ; and Malachi thinks upon the rising radiant Sun as the healer of the evils that rest upon men.

As related to the Gospel of Matthew, the conception of Love is that here the whole of the Old Testament, specially as related to Abram, David and the Kingdom of Heaven, is summed up ; the Saviour is come ; the redemption from Egypt has taken place ; Mosaism is at an end ; the Spirit of God has descended upon, and in, the Man Jesus, and the voice from heaven has testified, " This is My beloved Son in whom I Am well pleased." By the vision of Faith the great conflict with evil has been witnessed ; the devil has failed, and the perfect Man has gained the victory. What follows is the departure of John into the prison ; the coming of the Light into the realm of darkness ; the Saviour as Teacher, Healer, Lawgiver, and the Resurrection from the dead ; and the Founder of the Kingdom of Heaven that is spiritual. The Gospel of Mark, as conceived by Love, is that the Son of God is come into this world realising to the full all the visions of Hope. It is the Son of God that sums up the Ideal ; He fulfils all that was written by the prophets ; He is the Mediator, the High Priest, and the Healer, all that Hope could desire ; and He has come as the ideal for every man to study, so that there may be comparison as to what the Son of God is, and what every man ought to be. Of course it is understood, that as He is the Son of God He is more than Example ; He is Saviour, Sacrifice, Resurrection, Life, and all that man requires. The Son of God is Man, and it is because He is Man that He is the very Saviour every man requires for salvation in the widest sense. The Gospel of Luke is conceived to be the empiric Gospel for mankind ; it breaks through all Jewish or Mosaic limitations in the Spirit, and it invites all men to come and study this Jesus of Nazareth, this Son of God and Saviour of men. In a true and real sense this Gospel is a germ enshrining all the past ; but it is also a living germ for the future in this sense ; it is at the heart of the great spiritual movement that is going to develop until it fills the whole earth. The people of Nazareth thought that they had received a prophet of their own ; one that would make Nazareth famous in history ; but, when He told them that

the Spirit of God was upon Him for preaching, healing, delivering from sin, giving sight to the blind and liberty to bruised captives, and referred them to Elijah and Elisha as His ideals, they were angry, they rejected Him and His Mission, and thrust Him out of the City. It is the story of Samuel and Israel over again; the people of Nazareth rejected the heavenly and chose the earthly. Love is prepared to admit that the ideal in the Gospels is not easily grasped; it may have little meaning for practical wise men, and yet it is so simple that little children can understand the Divine Purpose of God in Grace. Perhaps it is the very simplicity of the child that purifies the vision; the Man is like what the child expects a good man to be, and what he would like to be himself when he grows up to be a man. The wise man sees himself in a maze of difficult problems, and thus it is hard to see how such a Man, with such a Kingdom, is going to save the world, redeem mankind, and teach men how to love one another. The only reply Love can give is, that, in the nature of things, the Man is right in His ideals; His conceptions are gaining ground among wise thoughtful men; and, whatever men say to the contrary, Science, in the widest sense, perceives that Divine Order is on His side; and the laws of the universe will one day prove that His Kingdom must be universal, because His Law of Love is the perfect synthesis of all the Divine laws.

The Gospel according to John is said to be the mystical Gospel, or the Gospel of Love. The meaning of the word mystical is not very clear; but if the meaning is that it is heavenly, and reveals the mystery of Heaven, then Love would not object to the definition. The keynote of this Gospel is that Jesus Christ is the Word of God; that He was with God at the beginning; and that He is God. He is the Creator, the Life and the Light; the Light that came into the darkness of this earth; and the darkness did not comprehend what the Light meant. He is said to be the true Light which lighteth every man that is born; they are like unto rays of His Light, and apart from Him they have no light; they are negation, darkness. When they receive Him then they become sons of God, they are born again to the spiritual life; they see the Word enshrined in flesh; and they behold His glory as the revealer of Grace and Truth. What all this means is that Love, Divine Love as Grace, came down from Heaven to Earth. He is the Cause

of the generations from Heaven ; from Him they proceed ; in Him they consist ; it is out of His fulness that men receive grace and truth ; the God of Love that cannot be seen is mediated, declared, made manifest, in Jesus Christ. This means preparation in time, Moses and Mosaism, Elijah and the prophets, John the Baptist, repentance and the coming of the Lamb of God, the Saviour. It means the open heavens, the heavenly way and the angels of God coming from, and returning to, heaven "upon the Son of man." Love says this is how all the past is summed up ; the great synthesis has taken place ; Faith has seen the vision ; Hope has received it into her heart ; Patience has followed the order of events in time, and the Consummation is the "Son of Man." Love points to the next event as an important sign ; it is the marriage feast, and the Man is there ; the true mystic union of the Heaven and Earth has taken place ; and the wine of heaven, "the good wine" of joy and gladness, has been poured out. It is fitting, adds Love, that the House should be purified where He is to dwell ; and this explains the zeal shown in purging the Temple at Jerusalem. Love follows in the footsteps of the Man, wondering why these events are taking place ; the next sign is that of a wise teacher in Israel, who is a seeker after truth, and it is unto him that the revelation is given of the new spiritual birth that is necessary for entrance into the Kingdom of God. There is the earthly and the heavenly ; there is the serpent, poison, and healing by looking upon a symbol ; but the supreme truth is this : the Son of Man has to be lifted up upon the Cross of shame to save the perishing ; to reveal the Love of God and the Life Everlasting. To this great truth the past subscribes with joy ; the moon must wane when the Sun has risen ; the earthly forms, with their reflected light, lose their power to reflect light, when the Sun is shining ; the Sun is Light and Life, and the Son, the Word, receives the Spirit of God without measure or limitation. These are the great spiritual realities that are enshrined in the Son of Man ; as expressed in the Scriptures, there is in Him "the fulness of the Godhead" in a human body. What Love seeks to know is the purpose, the end, of this manifestation of God in Grace, and the next story in the gospel gives the explanation : it is for salvation ; it is to bring the living water to thirsty lost souls ; it is to reveal to men that Jerusalem and Gerizim, temple and chapel, are of

no value in themselves ; the all-important matter is to be born of the Spirit and to be spiritual. " God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The first miracle recorded is that of uniting heaven and earth in a mystic union of love ; the second is not a visible sign, it is a wonder, it is answering prayer, and healing a sick child far away, in response to a father's cry for help. Love follows in the footsteps of this Son of Man wondering in what way He will still go on to reveal the glory of God in grace for sinful men. The next sign is the pool of Bethesda : it is where there are five porches ; it is where there is impotence and all kinds of disease and weakness ; it is in fact a picture of the human mind ever waiting for the angel of healing. " Wilt thou be made whole ? " is the question of the Healer. How can I recover is the reply of the impotent man ; there is ever some one before me to receive the blessing, and I am left helpless. This is a poor sample of a man, but how many are like him ; they require the word of command, Rise, and walk. This is the Word of Jesus Christ to all such helpless creatures ; when they obey they get their reward ; they receive power, and they walk. This is the mystery of spirit healing ; and it is also that of hatred ; it is wonderful that men should be so careless about being healed in spirit ; and it is still more wonderful that healing, even on the sabbath day, should be a cause of offence to anyone. The root of the evil is found in sin, as cause of impotence and of hatred. It is against all this that the Father worketh and Christ works. Sin means death ; death means, eventually, resurrection. The evidence of this truth will be found by the study of the Scriptures ; they reveal the Life Eternal, and yet men will not come to Christ to be healed and saved. Jesus Christ is Saviour from sin and the Healer of disease, but He is much more ; He is Life ; He is the Bread of Life to sustain life ; and it is through Him that there comes to men the Water of Life, the Holy Spirit. It is in the light of the Spirit that sin is seen to be sinful in those who are convicted of sin, and in those who condemn the sins of others. It is the Spirit that is the Revealer of all that sin means, and by what way salvation from sin is to be found through Christ. Sin is the way that leads to darkness and death ; those who live in the land of spiritual darkness are said to be blind ; they have not seen the Light of Life as related to the spiritual world ; they are said to be born

blind. That sin is the cause of this blindness is a conception very generally held ; it has been the cause of much speculative thought, but the speculations do not alter the facts ; the man born blind is blind, he has never seen the Light of Truth. Love watches the Saviour when there is brought to His notice this unnatural condition of a man who is groping his way toward the light ; the night and the darkness meet with the Light, and the Man that is working in the day ; there is anointing, washing and the open vision. What Love sees is that the innate desire of the man that is blind is met by the Man that is the Light of the World, and the want is supplied. It is the Spirit, as light, that mediates between Light and darkness ; the Spirit reveals the Light and there is vision ; the Spirit reveals the Man and the result is worship. Here Love discerns another serious thought ; it is that Light is the means of judgment ; to see is also to judge about the things seen ; if the judgment is true there is light ; if the judgment is false and the vision carnal, sin remains and there is spiritual blindness. The lesson that is drawn from this parable of blindness and light is not one of comparison ; it is one of dependence and of spiritual intuition : it is this thought, How delightful it is to see the Good Shepherd, who knows all about light and darkness, folds and pasture, safety and danger. It is sight that co-ordinates the special senses ; touch, hearing and feeling are quickened by seeing the Shepherd and observing His actions. Love watches the Good Shepherd and what she sees may be said to be, in a sense, the mystery of love. It is the Shepherd far away from one of the flock when the hour of sickness comes and the dark shadow of death falls upon the household ; the mystery is deepened by this thought, it is those who love that are left unprotected ; and, in the night, the wolf enters the fold and the shadow of death is there. Where, now, is the wisdom and power of the Shepherd ; and where the Light and Life from Heaven ? Hear the sisters in their sorrow, " If Thou hast been here our brother had not died." A present Saviour and Shepherd, inspired with Light and Life, would have destroyed the wolf of death. Quite true, and this should never be forgotten ; but it was expedient that He should go away ; and, if He had not gone away, He would not have returned to reveal the Resurrection glory. It is not death to fall asleep and to be awakened again in a little while. The shadow of night, and of death,

are restful, when those who sleep know that their Friend has no fear of death, or of the darkness ; that they are His servants, and that they operate under definite limitations. Love is worthy of confidence in the day or night, in active life, or when fast asleep ; it is when love fails that the light fades. The Man that can awaken the sleepers from the sleep of death is a wonderful Man. This is How He teaches those who love and follow Him, in what sense, He is Saviour and Lord, the Light in the midst of the darkness and the Life Eternal.

Here Love perceives a change in the order of development ; it takes this form : All the incidents recorded tell men what He is for them to meet all their requirements as their Saviour and Friend ; under manifold conditions, He is the Minister of Grace and Strength, of Light and Life to His followers. There is another aspect of Divine Truth and it is this : He is our Brother ; He is with us ; we are with Him, and, in the truest sense, all who love and serve Him, are one with Him. All this is summed up in the tender service of the anointing, as the preparation for the offering up of the All-sufficient Sacrifice. The consecration service is on, and in, the heart of a woman's love. There is a recognition service in which He is in the midst as the King as the King of Grace and Self-Sacrifice. There is the feast of spiritual communion and fellowship in truth and love in which all are united by the Spirit of Truth. There is that mystic union and communion in Life and Love, as illustrated by the True Vine. There is the vision of parting and of re-union, and the prayer of devotion and consecration, where all the children of God are committed to the care of the Heavenly Father, by the beloved Son, as the hour draws near for His departure. It is this oneness with Christ, in consecration, fellowship, suffering, communion, death, resurrection and ascension into glory, that is the theme of all St. Paul's conceptions in his Epistles. The Love of Christ, by the Spirit of Christ was shed abroad over His soul ; and, it is in this sense, that he becomes the servant of Christ, and of His Spirit, revealing to men this mystery of the Gospel of Christ as with us, and in us by His Spirit ; and the followers of Christ are one with Him in all His sufferings, sorrows, death, resurrection and eternal life and glory.

Here Love turns to consider the results that followed from the Incarnation. Birth, Life, Death and Ascension of

the Lord Jesus Christ, as Saviour of mankind, and as the Beloved Son of God, the Heavenly Father. It is the Book of the Acts that contains the revelation of the coming of the Holy Spirit at Pentecost ; and, what this means, as a vision to Faith, of the glory of Christ as reigning in Heaven, and as of becoming one with all the faithful, who received the Gospel of salvation from sin, through the one true Sacrifice offered upon Calvary. It is the Spirit of Christ, received by Faith, that is the Power of God in the Apostolic Church ; and, by that Power the gospel was spread abroad throughout the Roman empire in a brief space of time. It is the Spirit of Christ in Paul, as Apostle, and as a writer of letters, as Ideal, that is the remarkable sign in the Apostolic age ; it was this man above all others who was the means of bringing about the great change from Judaism to Christianity. It is worthy of notice that the spiritual interpreter of Jesus Christ is not Peter, James, or John ; they are great forms and ideals, and they serve their Lord and Master faithfully ; but it is Paul that is the Apostle of Ideas and Ideals to the Gentiles, in other words to the Roman empire and the West. It is in the epistle to the Romans that the great ideas of Christianity are made known, as related to creation, man, sin, Grace, salvation and the Divine Process of the mercy and love of God to mankind. It is in I. Corinthians that the wisdom and the power, the grace and the gifts, of the Spirit, are revealed. It is in II. Corinthians that the Love of the Spirit of Christ, as Deliverer and Comforter is made manifest. It was by Faith that these revelations were given to men ; and, to this day, they are the great objective conceptions of Christians as to the means by which the Kingdom of Christ in spiritual power was carried throughout the Roman Empire.

It is Paul that deals with the ideals of Judaism and Christianity in the Epistle to the Galatians ; shewing that Mosaism was built upon a foundation of forms, of types ; and thus of hopes that could never satisfy the aspirations of men taught by the Spirit of Christ. The Hope of mankind is Christ, by the way of Grace, through Sacrifice ; and Judaism, as a system of thought and form of worship, failed and was cast out. The Ideal Man, Saviour, Lord and King, in the Kingdom of God, is the Lord Jesus Christ in the Heavens ; and this vision of truth is found in the Epistle to the Ephesians. There is an ideal Church and Christian

fellowship, and what this means will be found in the Epistle to the Philippians. There is an Ideal all-glorious Christ, the Son of God ; the Image of the Invisible God ; the First-born of every creature ; the Creator who was before all things, in Whom all things consist ; the Head of the Church ; the First-born from the dead ; the Fulness of all things, and the Reconciler of all things by Sacrifice. It is in Him that the treasures of wisdom and knowledge are hidden. He is the Fulness of the Godhead in a body. In Him men die to what is earthly ; in Him they rise from the dead and live to what is heavenly and spiritual. It is the Christ that is All in all the redeemed, by the indwelling Spirit ; and this is the mystery of the universal unity of all that is in God ; The Ideal is this ; all that is natural and spiritual came from God, through Christ ; and all returns to God through Him, because He is the Way, the Truth and the Life.

Such ideals as these are good in their place ; they are given to men for instruction for an ideal standard ; they seem to say to every thoughtful man, Consider this Lord Jesus Christ, so glorious and heavenly, and get hold of this conception that it is into His glorious image that you are destined to develop. The ideal is indeed heavenly ; a Divine Hope to be cherished ; and let no man say that he is being mocked when it is set before him in the Word of God. This is not an earthly mirage that will vanish away ; it is the Christ Ideal ; it is the Christ that is to be in all the followers of Christ ; it is because it is ideal, and Christlike, that men may put their trust in the heavenly vision ; it is a Hope of which no man can afford to be ashamed ; but his shame will be great, if he fails to cherish this ideal. It is, let Christians ponder upon the thought, for this very purpose that the Church of Christ exists in the earth ; and those who wish to know the Mission of the Church will do well to study the Epistles to the Thessalonians where the conflict with the world, Satan, the Wicked one, the Man of Sin, is explained. They will get a conception of the privileges and duties of the servants of Christ in manifold ways ; and the ideal, and practical, will be found in the Epistles to Timothy and Titus. The Church of Christ as a practical working institution on the earth is not Papal or Protestant, Cathedral or Chapel ; it is the servant of Christ, under the strange concept of a prisoner of Christ, in the bonds of grace, mercy, peace and love, in a prison cell or in a home ; as pastor, apostle, labourer, soldier, or as a

redeemed runaway slave. Churches may be useful as institutions ; but the true Church is the family of God in Christ, in the spirit of grace, peace, truth, light, life and love ; and it is such a Church that is discerned in that precious letter sent by Paul from Rome to his friend and brother Philemon, by Onesimus.

Here Love is led to conceive the thought that a great synthesis of the Word of God takes place, spiritual in form, and it is meant to sum up all the past. In the Epistle to Hebrews it is the Son that is the Heir of all things ; as Saviour ; as Divine Majesty ; as regnant upon the throne in the Heavens ; as the everlasting God. This Son has been revealed to men and rejected by them in past ages. He has appeared as Prophet, Apostle, High Priest and King ; as the Lord Jesus Christ, the Son of God, set over the House of God ; therefore let men fear God, and be careful how they act, because there is the awful risk of another fall, another rejection of guidance another promise of rest, and failure to enter in and enjoy the spiritual inheritance in Jesus Christ. It is Mosaism that is the objective forms ; but these are all interpreted in the light of the Gospel of Christ. The Way is still the way of Faith ; but the eyes are fixed on Jesus, our Hope, as Author and Finisher of the Way of Faith. The Christian has arrived, not at Sinai and its thunders, but at Mount Zion, the City of God ; and again the warning rings out, " See that ye refuse not Him that speaketh " : but be ready to receive the eternal Kingdom of God with the spirit of reverence and godly fear. The ideal in the Epistle of James is that of the Process of the spiritual life in a human soul ; it is Faith that generates Hope ; with Hope there is joy and strength ; and there is, as a result, Patience ; but Patience has a great work to do before perfection can be attained. The patient man will ever seek wisdom and guidance from God and what he asks for will be liberally given. There is contrast, those who are said to be double-minded and unstable, drift upon the sea of life, and the end of that way is death. There is the natural man who beholds the picture of his own face in nature ; but there is also the Spiritual man who follows the law of liberty, a practical thinker, a true worshipper of God, and a visitor of those who are in affliction. There are many laws, moral and gracious ; but this is the royal law of life for all men, " Thou shalt love thy neighbour as thyself." The abundant talk about Faith

and Works, Grace and Law, is mere logomachy ; it is Faith and Grace that keep the soul in peace ; and it is works and law that are the expression of what the man really is as a Christian man. The Christian is called to be the Christlike man ; that is the ideal, therefore, let men so pray and work, that the blessings of the Gospel of Christ may come to all men in every nation under heaven. The Epistles of Peter strike this keynote ; that there has been a new birth by Faith, a living Hope, and the revelation of the Divine Inheritance that will not pass away ; it is not yet possessed, but kept in reserve for those who are kept by God through Faith, ready to be revealed in the last time. The end is not yet, it is a time of trial, of watching, of study, of service ; the things which are temporal will pass away ; but the Word of God will endure for ever. These Epistles are of special value for the Christian age ; it is Peter that is spiritual pastor over the flock of Christ ; and his spiritual instructions are of the highest value for all pilgrims and strangers on the earth ; the elect of God, who are being sanctified and are obedient to the Spirit of Christ. The Epistles of John bring to a conclusion the revelation of the way of Faith, Hope, Patience and Love, in Grace. The Seer uses the word **THAT**, to express his conceptions about the Divine Christ ; but he gives no definition as to Being ; the all-important matters are these : the Eternal **THAT** became the Lord Jesus Christ, as subject to the senses of sight, hearing and touch. He is the Word of Life. God is Light, without any darkness. To walk in the light of God is the privilege of all who love the Life ; those who walk in the light are brethren ; and they are cleansed from sin by the Sacrifice of Christ. Sin is darkness ; those who love sin walk in the darkness and they are lost. To abide in the Life, and to walk in the Light, is the privilege of all those who are forgiven ; they are the sons of God in gracious Love ; and, as the Sons of God, they renounce this world and all its evil ways. This is how the Spirit of God is known ; it is by the confession that Jesus Christ is come in the flesh as Saviour and as Sacrifice for sin. It is Love that unites the children of God ; love is of God ; they that love are born of God ; all those who love one another are the children of God. Those who dwell in love they dwell in God ; and God is indwelling in them. God has given to those who love Him the life eternal, and this Life is in the Son of Love. The Son of God as Love is come ;

He is the Truth ; those who love the truth are living in Him ; and He is the true God and the Life that is Eternal.

It is here that what may be termed the order of development appears to end. The River of Life can be traced on its onward course from the Generations of the Heavens and the Earth to the ocean of Love, where there are no limitations ; where differences end and where the Eternal Life is revealed. In the language of Science, the Kingdom of Grace has been surveyed ; the River, with its four divisions, have been followed ; and in the land of Love there is unity, harmony and peace. The Divisions have been many and full of interest as Forms ; as Ideals or Types ; as General Conceptions, or Classes ; and as of universal spiritual Order and Law. The First Cause has been revealed ; the Processes have been considered ; the Purposes have been defined ; and the End in the realm of love seen and known. The realm of thought has become subjective, ideal, a psychology ; in another sense it is a great practical empiric world of thought, word and action ; and, in still another sense it has been seen as a mystical world wherein Love dwells studying the mystery of Revelation, of Grace and of Sacrifice. Love looks round as if expectant ; the way has been a good and blessed way ; it is an ideal for a student ; it may be useful for the philosopher ; it may be helpful for the practical thinker and worker ; and even the theologian may find conceptions that are worthy of his consideration. What practical Science is likely to say, with very good reasons, is, that the theory may be right, but, will the machine work ? Will the Tree live, grow, and bring forth fruit ? It is well if the physical facts throw light upon psychical, moral and spiritual problems ; but if the psychical, moral and spiritual problems cannot be verified in their distinctive worlds of thought, then care must be taken not to assume conclusions that await verification. This appears to be the position in the Bible ; there is no assumption of finality ; indeed, the plain conception is that the Revelation, the Vision, has been declared ; but the verification by thoughtful men is still required. In other words, the Inheritance is there ; it has been redeemed ; but it is not a beautiful scientific garden for everyone to enjoy ; it is a true inheritance ; every man has to receive his portion, and it will depend on himself whether he makes it into a desert, a farm, or a garden. The earthly Canaanite is still there ;

will the Christian conquer the Canaanite ; or, will he, through carelessness, indifference, the love of pleasure, idolatry, ambition, allow the inheritance to remain earthly ? This is the fundamental conception in the intellectual and moral realms of thought, and in the world of Grace ; there must be faithful service and sacrifice before a man can really possess what is his own ; this is the meaning of the saying that those who do not use what they possess will lose their power to possess ; not being men, and not acting in a reasonable way to attain to manhood, they will fail to attain to the Purpose, the end, for which they came into being.

Love, it will be observed, is not blind to these facts ; but here the thoughts of Love turn upon the problem of Elijah and Elisha ; upon the prophetic spirit ; and upon a further revelation of that spirit. Elijah and Elisha, as Forms, Types, have been noticed in connection with the degeneration of the Kingdom in Israel ; the ideal, or individual, Elijah and Elisha, are identified with John the Baptist and Jesus Christ ; the question that arises here is whether this Revelation ends with the Processes in the Gospels ; or if there are still further revelations to be expected, as pointing to a Divine Purpose in Grace ; and to a Consummation yet to come ? Love suggests that such a Purpose may be seen at the critical stage of Judaism before the fall of Jerusalem, in the Epistle of Jude, as representing the spirit of Elijah ; and in the Book of Revelation as representing the spirit of Elisha. As with Elijah there is the spirit of warning, of justice and judgment, so with Jude the spirit is stern, full of warning, giving examples of past judgments upon the Israel of the Desert ; the fallen angels ; Sodom, Balaam, and Korah ; there is also the reminder that Enoch at the beginning of history prophesied that the Lord would come with His saints to execute judgment upon the ungodly. In this sense Jude is preparing the way for the future ; he comes like Elijah, and John the Baptist, and his work is that of preparation for the coming of the Lord Jesus Christ in His glory, by His Spirit, in the Christian age, as set forth in symbols in the Book of Revelation. These two books form the intermediate links between the fall of Judaism and the coming of the new dispensation of Grace in the Spirit of Christ ; and, thus it is not out of place to think of Jude, as in the spirit of Elijah, and as the forerunner of the coming Christ in this particular form. If

this conception is of practical value, then the coming of Christ to John at Patmos has definite meaning ; it is the revelation, in a spiritual form, of Christ in the Spirit, as compared with Christ in the Flesh. The Christ, as Prophet, in Form, appeared in Elisha ; the Christ as the Ideal, the Individual, was Incarnate in Jesus ; the Christ as He appeared to John in Patmos is in the Spirit, the spiritual Christ.

What Love suggests is that such a conception is not out of harmony with the contents of the Book of Revelation ; the comings of Christ are in the Spirit, and spiritual ; and thus they are not to be limited to a merely logical explanation. He appeared to John as the First and the Last, the Almighty. He sends messages to His Churches ; and the messages are in their nature progressive : thus, to Ephesus, He is the Glory in the Church ; and He gives to those who overcome the fruit of the Tree of Life. To Smyrna He is the First, the Last, the Dead, the Living ; and those who overcome, He preserves them from the second death. To Pergamos He is the One Who has the sharp two-edged sword ; and to those who overcome He gives the hidden manna, the white stone and the new name. To Thyatira He is the Son of God with eyes like fire and feet like brass ; and to those who overcome He gives power and dominion, and the morning star. To Sardis He is as the Seven Spirits of God and the seven stars ; and to those who overcome He gives the white raiment, the name in the book, and recognition before the Father. To Philadelphia He is the Holy and the True, the Doorkeeper of the Temple of God ; and to those who overcome He gives free entry into the temple, makes them pillars therein, writes upon them the Name of God, and the new Christ Name. To Laodicea He is the Amen ; the faithful true Witness, the beginning of creation ; and to those who overcome He gives regal power as attained by Himself through His Own victory. If these symbols are taken in their order and looked at in the light of the Beatitudes, the laws of Grace, they convey this meaning : Christ is the Cause, and the Glory, of Grace. From Beginning to end, through sorrow, sin and death, He is the Living Comforter of all who are in sorrow. He is the Spirit of God and the Defender of all the Meek. He is the All-glorious, the Almighty, able to supply truth and righteousness to all who hunger and thirst for the spiritual life. He

is the Sevenfold Divine Wisdom, and He gives wisdom, understanding, and mercy to the merciful. He is the Holy One, the Purehearted, the Temple of God, the Witness, or Word in time, the Creator, the Son of God. For sinners He is the Tree of Life ; He becomes the Life Eternal ; all that they are, and all that they become, by grace. He is the Bread of Life for their sustenance ; and they are new creations with a new spiritual nature and name. He is all that saints can desire ; and it is from Him that they derive all power, hope and blessing. He is to every redeemed saint, his robe of righteousness, his name, and his friend, in His abundant mercy. He is Heaven, the Holiest Place, the Face of God ; and, what is very marvellous, in some sense or other, the saint becomes the image, and takes the name, of God, the City of God ; and, of the new Name, the Christ. He is Grace, the All-gracious ; and poor sinners, once so empty of grace, become sons of God, kings, heirs to the divine inheritance, and joint heirs with Christ. The refrain to each Church is in these words : “ He that hath an ear let him hear what the Spirit saith unto the Churches.” What Love has to say about this is that it is amazing : Christ is All *to* all ; He is All *in* all ; and, what is more amazing still, men and Churches, have been so blind, deaf, and foolish, that they have shut Him out, have not heard His voice, have not listened to His messages. This is unbelief with a vengeance ; this is the darkness that can be felt ; this is ingratitude most base and shameful. Here indeed is a call for repentance and confession of sin. In our ignorance and self-conceit this has been our attitude toward the Holy, Gracious, Merciful, Son of God our Saviour ; we are inexcusable, and to offer excuses would increase our culpability and our shame. Where is the man, or the Church, that can plead innocence, and lift the first stone to cast against the sinner ?

The thought here, pointed out by Love, is that this Revelation of Grace to the Churches is objective ; it is like to what is physical ; it is in the world that is unconscious in spiritual Forms. The next Revelation is in the realm of the psychical, of the semi-conscious ; it is expressed, as power to look, and to see ; and the vision seen is the Throne of God, in Grace, in the Spirit, in the spiritual world. The vision is the Book of the Revelation, of Grace, sealed with seven seals, and it is the Divine Lamb, the Sacrifice for sin,

the Almighty and the All-wise that is the one worthy to open the seals of the Book. The seals are opened revealing the processes of mercy and of judgment ; the trumpets of warning are sounded, but men remain impenitent ; they continue in their idolatries and their evil deeds. The next Revelation is that of the mighty Angel with the rainbow upon His head, with His face like the Sun, and feet like pillars of Fire, and a little book in His hand. It is the book that is important in the Vision ; it is what the seer has to receive and eat ; and he is required to do so with this purpose, for this end, that the Word of God may be given to the nations. The Word of God under symbol forms is rejected by men ; it is put to death ; it is brought to life again and ascends up into the Heavens. This is a great event ; it means the coming of the Kingdom of Christ and the opening of the temple of God in Heaven. The next Revelation is the birth of the Divine Child of Grace, and His Ascension into Heaven, followed by the great conflict between the powers of good and evil ; and the end of the vision is the apparent supremacy of the Beast of Evil. The next Revelation is the Vision of the Lamb in the City of Zion, with the redeemed in His presence, the first-fruits from the earth ; the message of the Gospel to every nation and a great day of judgment. The next Revelation is that of the Angel clothed with power and with light, with a mighty voice proclaiming the doom of Babylon. The next Revelation is that of the day of Salvation and of victory over the powers of evil ; and the coming of the Faithful and True Witness, the Captain of Salvation, upon the white horse of peace. The last Revelation is the new Heaven and Earth, the Holy City, the River of Life, and the Tree of Life with its healing leaves. This is the vision of the end of that Divine Purpose of Grace which begins in the Garden of Eden and ends with the Paradise of God. The Tree of Good and Evil has borne its fruits ; and the Divine Eternal Life, has, by the way of Divine Grace, brought mankind, to Himself, as the Tree of Life.

Love will be excused if she lingers a little by the way to point out the harmony that may be discerned in the Beatitudes ; the Churches ; the visions as a whole ; and the fourfold synthesis of Faith, Hope, Patience and Love. It is the vision of Faith to see the King in His glory as related to the Churches ; and they are blessed indeed who are poor

enough in spirit, and penitent, to see this vision of the kingdom of heaven as promised to them. The vision of Hope, the Ideal, is to be found in the Spirit of Christ and in His sword, the Word of God ; He is all-glorious in His power and majesty, the Revealer of all Truth, with the Rainbow of Hope around His Head and the Book of Life in His Hand ; they are the blessed, who are so meek and teachable, as to perceive His glory, to eat the hidden manna, to know His Name and to eat, digest and assimilate into their minds His living truth. The vision of Patience, the practical life of obedience, may be summed up in such thoughts as these : the Sevenfold all-wise Spirit of God, with Sevenfold power, not in any man, but in the Child Who was born on earth and ascended into Heaven ; the Lamb of God in the midst of those who have been redeemed, those who wear the white raiment of innocence and truth, and are the dwellers in the Temple of God not made with hands ; blessed are all those who follow Him in His Spirit of Mercy ; they will become pure of heart and they will see God. The Vision of Love is the Creator Christ, the Witness in time, the Amen for eternity. He is the Angel of Grace, Truth and Power, and the day will surely come when they will see Him as King of kings, the Faithful and the True, the Peacemaker and the Revealer of the Kingdom of Heaven on the earth ; they are the blessed who follow Him as peacemakers in this world ; then the persecution, the suffering and the shame of earth will all be forgotten, and the joys of heaven will be realised. It is in this way that Love perceives the harmony that exists in the Word of God ; but as yet they are visions which are only beginning to take upon themselves those forms and ideals which may be found useful in the future.

Love desires to linger a little longer upon these forms of Elijah and Elisha ; of John the Baptist and Jesus Christ ; and also of Jude the Apostle, John the Seer, and Christ in the Revelation. The question to be faced is this : If the visions of Faith, Hope, and Patience have been seen, is it reasonable to expect that the vision of Love is yet to come ? There arises a peculiar thought here ; it is that Love does not express her visions, as for example in Joseph in the Book of Genesis ; in Jesus in the Gospel of John, and in other places ; the thought is that those who love see the light, and they do not require to be told that the sun is shining giving them light. About Elijah and Elisha the

thought is this : study these Forms ; about John and Jesus Christ it is, perceive and conceive these Ideals ; about Jude and the Revelation, consider the manifold difficulties by the way, the intricacies of the path of life, the light and darkness, the good and evil, the truth and error, found everywhere ; how then could any mortal, sinful man expect to find his way without the guidance of the Holy Spirit of Christ. Love is inclined to suggest that there is sufficient light to perceive what is meant here ; it is no longer a question of forms, ideals, or general symbols, it is the revelation of the Spirit of God in men, and by men ; it is the universal ; it is what men can see if their eyes are open, and it is what they can understand if they will only think seriously about what they see. What Love can see clearly is that in the midst of men there are two spirits, active, far-reaching and influenced by the Spirit of God, as seeking after the Kingdom of Heaven ; the first is that of Puritanism, in the spirit of Elijah, John the Baptist and Jude ; and there is the spirit of Science, that follows in the footsteps of Elisha, Jesus Christ and Revelation ; it is this spirit that is giving light everywhere, and the light of pure science is Truth. This may appear to be a strange vision to many ; it may be premature ; it may be contrary to the conceptions of men ; but the great truth is this, as conceived in the light of physiology, Science is all inclusive as to forms, ideals, practical general conceptions under symbols, as words and signs representing thoughts ; and it is Science that is studying particularly how every machine works ; what its order is by development ; and the laws by which all movements are carried on throughout the universe. This is the high ideal of Science ; it actually exists ; men have seen it ; there are men who are walking in the light of it ; and the thought may be expressed in this form : the fullest realisations of Science mean the realisation of the Revelations of Christ in Grace. The physical world is His Form ; the psychical world is His Ideal ; the empirical world is where He is Working by His Holy Spirit ; and, when men are found walking in the light of Science, of Love, of Grace, then they will see ; they will be in the Kingdom of Heaven, and the Kingdom of Heaven will be within them. The light will be all around ; they will know why the light shines ; how the light shines describing order ; who causes the light to shine, as law, and whereunto the order of the Kingdom

of Grace is being developed. This is another way of saying that Christ is All in all ; the difference lies here, men will no longer say that they have the Faith that all this is true ; that they Hope it will be proved to be true ; that with Patience they are working to realise the Ideal and make it true ; they will say, we can see that it is true ; and, about the truth there can be no rational controversy ; it is required by those who love God, who follow Christ, and are taught by His Holy Spirit.

This is where Love feels, that for the present, further consideration of these subjects would not serve any practical purpose. If this vision is true, then it is for men to realise what it means, and all that it means for mankind. Science says that the way is open once more to advance, and to enter the land of the Promises of God. Faith says, I took possession ; I have held possession ; I am still in possession. It is quite true that at Hebron, in the Cave of Machpelah, men will only find sacred dust ; but God, the God of Abraham, Isaac and Jacob, is the living God, and those who live in Him never die. It is quite true that through false ideals, the living Hope was not realised by Israel after the flesh ; but Hope lived, died, and lived again in the land of promise, and the Spiritual Hope can never die. It is quite true that Christians thought that they could recover the land of the promises by Crusades ; but they were utterly mistaken in their views ; they were blind and did not see that the blessed land was all around them, and what they were fighting for was an empty form, an empty grave, that had lost spiritual meaning. There is, however, an aspect of truth which deserves the careful study of thinking people, as to a real unity that has existed throughout tradition and history among mankind. The fact cannot be questioned that the mystical children of Love have existed in past ages ; that is to say, there have always been men who could not be satisfied with what is of the senses, sensuous, carnal and earthly ; they had the Faith that there existed a spiritual world, in a measure like this world, yet greater, and in a sense more divine. It was supposed that the inhabitants of that world, as gods, spirits, ghosts, powers, had influences, good or bad over the affairs of men, therefore they were feared, worshipped and served by their followers. It is out of this condition of thought that there has arisen forms of religion known as Animism, Shamanism, Magianism,

Magic, Sorcery, and Divination. There have also been preserved in history deeply interesting religions, myths, such as that of Tammuz and Ishtar, Baal and Ashtaroth, in ancient Babylonia ; of Osiris in Egypt ; of the Hindu gods and Avatars ; and of the Greek and Roman gods. It is quite true that all this means idolatry ; but what has to be remembered is that behind all idols there were ideals ; and it is a fair inference to suppose that the original ideals were more true, pure and good, than the degraded forms that came into existence as idols. Faith perceived the Almighty God ; unbelief degraded this loftiest conception into all kinds of conceptions ; thus all kinds of gods, and all forms of idolatry. These forms have survived in history as religions, as myths, as idol forms, and as idolatries ; they are the survivals of the great objective physical age of mankind ; but the root concept is Faith in the Invisible, in Almighty God.

The age that followed the age of Faith in the history of the world, that of Hope, may be conceived under the Ideals of Brahmanism in India as expressed in the Rig-Veda as formulating the great psychic conceptions of those fathers who left Turkestan and wandered into India, becoming in that land the thinkers, and the rulers, over the degraded idolaters of that country. It is admitted that the Rig-Vedas are the pure springs of Brahminic wisdom, and that the Yajur, and Sama, Vedas, as priestly and ceremonial, are of a later date, and meant for the support of the priestly ruling Caste of the Brahmins. The Atharva Vedas are said to be still later in history, pointing in time to the degrading influences of myths and idols ; thus, in a sense, shewing another example of what took place under Mosaism in Israel. The other aspect of this great movement in the East can be traced in the religion of Zoroaster, known as Parseeism ; and it is the Zend-Avesta that gives an account of this religion. The great conceptions in this religion is that of Ormuzd the good and true God ; as in a state of warfare with Ahriman, Satan, and it is in the human mind and in humanity, they carry on their warfare. It is in this religion that a promised Saviour is ardently expected ; and it is supposed that the wise men from the East, who followed the Star to the birthplace of Christ were Magians, or Parsees.

The empiric age of history is that of many gods, as derived from the past ; but specially in Greece of intellectual.

power in the pursuit of all kinds of wisdom, and of the Mysteries. The religion of the Home, the Family, the State, the Empire ; the moral man, and the moral power ; the Adam man ; and the first-born, will be found in the history of Rome and of the Roman Empire. In all these the intellectual and moral ideals are high as in the philosophers in Greece ; and in the Stoics in Rome ; but what history proves is that the intellectual and moral ideals of the masters of thought in these lands were powerless to prevent idolatry, pride, ambition, lust, covetousness, and all the powers of evil from gaining the upper hand. The glory of Greece waned after the death of Socrates ; and the empire of Rome became the prize for successful generals, ambitious rulers, and the home of a degraded, sensual, ignorant people. In a true sense the Spirit of God had long suffering Patience with these empires ; they were endowed with great natural gifts and powers ; but they never attained to the Divine Ideal in Grace and Love.

The conception in the Bible is that the Kingdom of Grace, of Divine Love, has existed in all ages in all lands. There has ever been a remnant according to the election of Grace ; individuals who have seen the Unseen ; men who have cherished Hope under the most adverse circumstances ; faithful followers of the Light who with Patience have sought for a heavenly country ; and some who have seen that the land of Love is ever near to those who love God and their fellow men. These mystics, as they have been called, have been believers in God, and they have in mystic language been initiated, led into the secret place where Faith receives the Promises of God. They have been baptised, and purified, so that they might see, know, and understand, the divine mysteries which they hope to obtain. They have been confirmed, educated and illuminated in the truths of heaven and the divine purposes of grace. With Patience and Love they have followed their teachers in the way of life ; they have renounced self, the flesh and the devil ; they have been dead yet they live ; they are living offerings to God ; they are united with God in Christ ; they are absorbed into the divine form and image ; they live and yet it is not the Adam man that lives, it is the Christ man that is All in all, because all is Spirit of God, Christ and God. These are some of the conceptions of mystic thinkers in all ages ; they are unique in this that they renounce self and

seek after the Ideal ; this life is only the Form of the true life ; they live truly, and they have received the gift of the Eternal Life. This goodly fellowship ; this brotherhood dates from Abel. The Roll is a large one, containing such names as Enoch, Noah, Shem, Terah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Caleb, Samuel and his sainted Mother, David, the Prophets, Lao-Tse, Sakya - Muna, Zoroaster, Elizabeth, John the Baptist, Mary and many who followed Jesus Christ. Paul the Apostle, John the Disciple, Ignatius, Clement, Hermas, Origen, Augustine, Dionysius, Francis of Assisi, Thomas-a-Kempis, Tauler, Ruysbroek, Eckhart, Bohme, St. John of the Cross, Catharine of Siena, Teresa, Fenelon, Guyon, Swedenborg, Law, and many many others ; they are all the mystic children of Love ; the patient self-sacrificing children of the cross trying to find their way back to God, the Father in Heaven, cherishing the divine Hope of Salvation, and walking in the light of Faith, that light that comes from heaven to guide all true pilgrims in the way of grace, life, peace and blessing.

The mystic vision is worthy of study ; and it can be seen that those who claim Love as Mother, have enjoyed the divine birthright and blessing. Her voice utters these words: "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." This is the painful vision of history ; Love ever in the midst for protection and salvation, and the children ever failing to see how much they have been loved. It is passing strange that the great poets and painters, dramatists and novelists, have seen this vision ; it is true that Love finds the way of salvation from sin ; and Love is seen as throwing aside her humble clothes in which she serves, so that she may be raised to the throne and be crowned with glory. It is Love that "endureth all things." and those who have wronged her greatly little know in what way they were piercing her heart with sorrows. Love dies for those who despise and reject her benefactions ; she so loves that she gives, is ever giving, her life for those who are enemies. Of course this is parable ; the light makes the story transparent ; but it is all the more true when the meaning of the parable is understood.

Love delights in parables, and this one has special reference to her own divine mission of Grace. Her confession is that she is the First-Born in the Universe, and that

from the beginning she shared in the Divine Counsels, as related to Creation, and the New Creation in Christ. The Visions of Creation, and of the New Creation, begin in chaos ; and it is Love that looks beyond all that is chaotic and perceives the Cosmos, and the Restoration in glory. It is Love that works beneath, above, within and around, all manifestations. Love is in Light and Life ; in the genetic and phylo-genetic ; what physiology is for function in all that is living, that Love is for the universe. In the Regeneration, Love has been working after two ideals, a body, a temple, a Church, an individual ; and, beyond all individuals a glorious universe as the ideal of Science. Love cannot fail in her operations ; the ideals must become reals ; temples must reveal the Divine glory ; and make manifest perfect unity in Divine Love. The conception arises that Love has been carrying on this great work in the face of all kinds of perversion and opposition in the world, with this marvellous result that all things are working for good ; and that Love is over-ruling all things, good and evil, for the revelation of the glory of God in Grace.

The claim of Love is that all thinkers, mystics, workers, and scientific realists, are her servants and friends ; they have been so from the beginning ; they continue in her service ; and there is no service possible except within her universal realm of love. She does not say that all have been faithful servants ; or that all have sought the glory of God ; because some have sought to realise their own glory, not knowing that in so doing they were perverting the gifts and graces with which they were endowed. Love says to the children of men, consider the parable of Light and the Solar Spectrum ; even as the Light is Cause, Process, Purpose, and Manifestation, so all men are as refracted rays of the divine glory ; many being absorbed in the infra, and super, darkness, and only the select becoming radiant in beauty. All self-seekers are absorbers of light ; all who seek the glory of God radiate light ; not pure and white, but in radiant colours that reveal the glory of God. It is Love, as Light, that is in all thinkers and workers ; all power is of, and from, God. This is a fundamental truth that ought to be recognised by all thinkers ; if there is Faith and Hope, there will be radiance ; if unbelief and fear the result will be absorption. Love provides a physical vision of beauty in Nature, thus all her children can enjoy

sea and land. field and flower, seedtime and harvest, summer and winter. Love says that her servants are tested by faith, or want of faith ; by reliance upon the Unseen, or by confidence in the human intellect and reason. If self is central and reason supreme then the results are rationalism, moralism ; it may even be materialism ; absorption, self-assertion and darkness. If God is central then there is response to the truth, beauty, goodness, righteousness and love of God. There is a new birth, a new creation, a new outlook, a new spirit ; there is a great change from Nature to Grace, from the sensuous to the mystical. The mystics are the children of Love ; she loves them with a special love, and watches over them with tender care. What she says to them is that she is going to reveal to them, and in them, a beautiful temple of God ; that they are to enjoy perfect freedom ; that they are to delight their souls in the beautiful visions revealed to them ; that in the dark night they are to be permitted to look through the windows and study the stars ; and, it might be that they will be favoured with a glimpse of the Face of God at the window of heaven, and see the angels on their messages of grace, mercy, peace and love to mankind. It is a great truth that Love has been very kind and loving to her mystic children ; their conceptions may not be literally true, but how happy they have been in their temples ; in their radiant stars ; in their white flowers with red hearts ; and in their union with Christ in love. The wonder is not that they have used such forms to express their thoughts ; it is that they have had such thoughts in such a world. This is what mysticism means ; it is the Kingdom of Heaven in the individual soul ; it is a body, a temple in which God dwells ; it is God in Christ that is the glory in the midst ; it is God that is in all that is living and all that is living is in God. This is something like the mystic vision in love in a human soul ; it is an individual end. The mystics are the stars in the firmament of history in the night of the past ; it was Love that caused their radiance and they reflected the glory of God.

But it can now be seen not only that the work of development by Love is to be found in every particular ray of light, as reflected in every men ; and in all individual stars radiant with the glory of love ; there has been a still wider revelation, and this may be traced in great general conceptions of truth and grace, that are being rapidly brought into light in the

universe of Science. The meaning here is that all sages, philosophers and theologians, as seekers after truth, wisdom, and the ways of God, may have, in a sense, taken a more extensive vision of the universe than their mystic brethren. The mystics have sought for and found, Love, in their own souls ; the wise men did not do so, they have been, as a rule, self-centred ; they found upon inquiry that there was not even a clean white tablet within upon which they could begin to write ; thus they had to use all their powers to perceive, conceive, and relate, all the knowledge they could obtain from the universe. In all fairness it can be said that all true thinkers have been as radiant stars in the world, and above it ; but it was because they were as thinkers, individualists, that they became as gods to their followers, leaders in schools of thought, orthodox or heterodox. Love has used her faithful servants in all ages as means by which development has taken place in the past, and Love has given a kindly welcome to all empiric scientific thinkers and experimenters ; and it is through their labours that the empiric night is passing away. What Love is trying to impress upon all thinkers is that a great change, a revolution, is in progress. Science has changed the position ; it is no longer man that is central ; it is God, order, law, and the universe ; and universal law means the forms, patterns, thoughts, ideals, relations that exist throughout the universe as pure science, the will and the works of God. To change the form of thought ; it is daylight, the Sun of Truth, the Christ, has arisen ; the stars have faded away in the glory of the new day ; the universe is a cosmos, and those who wish to find the way to enter into this Heaven, they will find it by the Way of the Spirit of Christ, by Faith, Hope, Patience, and Love.

Here it may be conceived that the children of Love will look up into their mother's face and say, all that you have told us is deeply interesting, full of instruction, and we can see that, as related to pure science, there is really no room for conflict or opposition. What troubles us now is that you have not even tried to give us any illumination upon the great questions of the dark valley and the river that has to be crossed ; you have not shewn to us the land of Love, and how the spirits of the redeemed live in that blessed country. The symbols that we see are not the Holy City descending in its glorious beauty, the River of Life, the Tree of Life,

the healing leaves, and the streets of pure gold ; they are the sun setting in the West, the cloud dark and ominous, and upon the face of the cloud the Rainbow. What we fear is to pass into that darkness even under the archway of the Covenant of Grace ; for aught we know, there may not be a land of Love behind that cloud ; and is it so very strange that we fear to enter cloud and river, when there is so much uncertainty about the land and the life that is spiritual and eternal ?

To this appeal the response of Love is that her children seem to fail to grasp what is meant by Development ; they will not consider the stage of development at which they have arrived ; and they will not be limited by the actual knowledge they possess. The divine nature that is in them is ever reaching upward to attain to higher stages of empiric and scientific thought ; and it is the empiric that is dissatisfied, that will not wait patiently for the scientific explanation. This aspiration is not to be condemned ; but men must try to think more clearly, and define their thoughts more perfectly, if they would wish to attain to that knowledge which reveals the land of Love ; the land that actually exists beyond rainbow, cloud, dark valley and river of death. For men to say that they know there is no such land is self-assertion ; what they actually mean is that they know there is no Cause, no Process, no Purpose, and no manifested end in creation. Science has advanced far enough to know that such men are not sane, morally or spiritually ; because, if they are, then there is no science, and the knowledge possessed is chaotic and without meaning. What has to be specially noted at the present time is that Science has in the physical world demonstrated Processes and Purposes ; and Philosophy and Religion have, as it were, joined together Cause and End. The mystic circle is in a sense completed ; the electro-magnetic forces of the universe are in operation ; and in the physical world this is accomplished fact as witnessed by spectrum analysis and by wireless telegraphy. What is required for the future, by all thinkers, is that they think truly as to order, and rightly as to law ; that they deal with each realm, and world, separately ; and recurrently and concurrently. In other words it must be understood that every Principle, as Force, or Life, is a Kingdom ; that two Principles unite and constitute a living world ; that there are four of these worlds, these being the

physical ; the psychical ; the empirical ; and the spiritual. The physical supplies all forms ; the psychical all ideas and ideals ; the empirical all related conditions ; and the spiritual all universal conceptions. This is what is meant by the term Development ; it is the spiritual and the universal ; and thus the questions being asked by the children of Love really mean, What is their own stage of development ? Why, and How, are they limited by their development ? The position is still that of enquiry ; there is no defined science of psychology or of the moral universe. Assuming that the methods of Christ and of the Spirit radiate light from the sacred Scriptures, it is clear that much careful study will be required before these worlds of thought can be put in classified scientific order. The ideal is not that the land of Love has been reached ; it is that the world is still in the night of darkness ; the Lord Jesus Christ is upon the Mount of Transfiguration with Moses, Elias, Peter, James and John ; they see His glory, and they hear the voice from heaven saying, " This is My beloved Son : hear Him."

The position is not easily defined, and not everyone will understand it. The key to the position is to be found in Development ; it is the physical world and the holy Mount of Transfiguration ; it is death and the Resurrection ; it is the Spirit within, and the Spirit bringing in a new age, a new life as spiritual ; it is Rachel being delivered of a son at Ephratah ; it is death and sorrow to her, but for mankind it is the birth of the Son of the Right Hand. It is dissolution ; a series of dissolving views ; and yet what is dissolved is not destroyed. The veil is being rent from heaven to earth and men cannot tell what the revelation will be when the Holiest Place is seen. It is the redemption of the body from its carnal and natural condition to the spiritual resurrection glory. It is descent and ascent ; for it is Christ coming in His glory ; it is the Spirit being liberated out of the darkness in the soul ; and being consciously revealed as the Redeemer from what is carnal, the Comforter, and the Spirit of Truth. It is Christ radiant in every form and type in history. It is Jesus Christ the Hope of all the ages, the Way, the Truth and the Life. It is the Risen Christ in glory saying, " Lo, I am with you alway, even unto the end of the world." It is Christ saying to mankind, " Surely I come quickly. Amen, Even so, come, Lord Jesus."

What Love would suggest for the consideration of her children at such a time is that they should avoid all carnal and earthly modes of thought; that they keep their eyes on Jesus Christ, the Light and Life of the World, the gracious Saviour, the Lord and King; that in the Spirit, they cherish Faith, encourage Hope, and with Patience persevere in their pilgrimage toward the Holy City of Love. A word of warning will not be out of place; it is this: let the children of Love remember that the heaven of Love is not far away, in the heaven of heavens only; it is within all those who love, therefore, all who love are, in a true sense, in the land of Love. The physical man, the individual, has his limitations in time and place; but when the man is spiritual and like Christ, then the synthesis will be that of the eternal and the universal. Faith is as the Light of Love from heaven finding the way into a dark earthly soul. Hope is like unto that Light changed into Life in Love. Patience is as the angel of absorption, receiving faith and hope, changing the earthly into the heavenly. Love is as Light, Life, Grace and Truth. "God is Love; and he that dwelleth in love dwelleth in God, and God in Him."

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